

1, 1885.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY JANUARY 8 1885.

[No. 2.]

FARE FOR



CHRISTMAS

OUR STOCK IS WORTHY OF INSPECTION.

We have the finest stock of SEAL MANTLES in Toronto, and all kinds of Ladies and Gents FURS, ROBES, COATS, &c., &c.

W. & D. DINEEN,
Corner King & Yonge Sts.
TORONTO.

COX & CO.,
Members of the Stock Exchange.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO.

WINDEYER & FALLOON,
ARCHITECTS.
R. C. WINDEYER, Canada Permanent Church work a specialty.
JOHN FALLOON, Bldgs., Toronto St.

STEWART & DENISON,
Architects, &c. &c.
64 KING ST. EAST, TORONTO.
DENISON & ROGERS, PETERBORO.

BOOKS.

Rowell & Hutchison

Have now a very large stock of books for

Sunday School Prizes and Libraries,

From the Society for promoting Christian Knowledge. The Church of England Sunday School Institute, The Religious Tract Society, and selections from the books of various other publishers suitable for the above purposes.

Catalogues in preparation.

Rowell & Hutchison
76 KING STREET EAST
TORONTO.

Lives of Eminent English Churchmen.

To be published by subscription, price 6s. per vol., post free, to any part of the Dominion. To Subscribers in Advance, 4 vols., post free, as published, for 21s.

It is a remarkable fact that in these days of literary activity the English Church should remain destitute of any systematic work on the Lives of her greatest men. True, we can point to a few Biographies, marked by ability and learning, written with the sympathetic appreciation of the man and his work, without which all Biographies must be lifeless and unsatisfactory. But these are the few exceptions, and are generally written from too narrow a standpoint. It is felt that a series of Biographies of Eminent English Churchmen, written with a view of supplying this want, will be acceptable. Under the above title, it is proposed to issue at short intervals, a series of vols. in Crown octavo; each Biography will, as far as possible, be a History of the period in which those eminent Churchmen lived.

* * * SUBSCRIBERS MAY DISCONTINUE THEIR SUBSCRIPTION AT ANY TIME.

THE RIGHT REV. SAMUEL SEABURY, D.D. First Bishop of Connecticut and the American Church. By E. E. Beardsley, D.D., Preside of the General Convention of the American Church, 1883. **READY.**
THOMAS FULLER, THE CHURCH HISTORIAN (1620-1661). 2 Vols. By Morris Fuller, M.A., Rector of Ryburgh, **READY.**

The following are in active preparation, and will be issued at short intervals:

- BISHOP KEN.** By Wm. Benham, B.D., Rector of St. Edmund the King and Martyr, Lombard Street; Author of "Catherine and Crauford Tait, a biography," a History of the Diocese of Winchester, &c. In the Press.
- CARDINAL WOLSEY,** 1 Vol.; and **CARDINAL JOHN FISHER,** Bishop of Rochester, 1 Vol. By Rev. Nicholas Pocock, M.A., late Michel Fellow of Queen's College, Oxford; Author and Editor of "Hammond's Works," "Burnet's Reformation," &c.
- ARCHBISHOP LAUD (1573-1645).** By Jam. s Bliss, M.A., Rector of Manningford Bruce. Editor of Andrew's, Beveridge's, and Laud's Works in the Anglo Catholic Library.
- DR. JOHN COLET, Dean of St. Paul's (1466-1519).** By the Rev. J. H. Lupton, M.A., Surmaster of St. Paul's School, and formerly Fellow of St. John's College, Cambridge. Editor of Dr. Colet's Works.
- CHARLES KINGSLEY, M.A., Canon of Westminster.** By Rev. M. Kaufman, M.A., Rector of Erpingham, author of Socialism, its nature, dangers and remedies considered, &c.
- THE RIGHT REV. A. P. FORBES, D.D.,** Bishop of Brechin. By the Rev. Donald Mackey, M.A., F.S.A., &c., Canon of St. Ninnian's Cathedral, Perth.
- ST. HUGH, Bishop of Lincoln.** A translation of the "Vita Magna" of Adam of Wilsbeach. By E. Macpherson.
- THOMAS CRANMER, Archbishop of Canterbury.** By Charles Hastings Collette, author of the Life and times of St. Augustine, Bishop of Hippo, &c.
- CARDINAL POLE.** By Mary W. Allies, Author of the "Life of Pope Pius the VII., &c.
- ROBERT BOYLE.** By R. Thornton, D.D., F.R.Hist.S., Vicar of St. John's Notting Hill; Author of the "Life of Niken;" "St. Ambrose, his Life Times, and Teaching;" Boyle Lecturer, 1881-3.
- DR. JOHN COSIN, Bishop of Durham.** By the Rev. W. R. COSENS, D.D., Vicar of Dudley, Rural Dean, &c.
- ARCHBISHOP WAKE.** By the Very Rev. G. W. Kitchen, D.D., Dean of Winchester; Author of "A History of France," 3 vols.; Translator and Editor of "Bacon's Works," &c.
- WILLIAM LAW;** Author of "Law's Serious Call," By George Sarson, M.A., Rector of Orleston.
- WILLIAM OF WYKEHAM.** By the Rev. George Herbert Mobry, M.A., Principal of Lichfield Theological College; Editor, "Venerabilis Bedæ Historia Ecclesiastica," with English Notes. Author, "Pilgrim Songs," "Sacrifice in the Eucharist."
- ARCHBISHOP SANCROFT and the NONJURING CONTOBVERSY.** By Lucy Phillimore; Author of "Sir Christopher Wren," &c.
- JOHN WESLEY.** By the Rev. W. E. Dutton, F.R. Hist. S., Rector of Lothersdale, Author of "A History of the Crusades," Editor of Wesley's Eucharistic Manuals, &c.
- JOHN BAPTIST FAKENHAM, the Last Abbot of Westminster.** By S. Hubert Burk. Author of "Historical Portraits of the Tudor Dynasty."
- ARCHBISHOP LANFRANC.** By Northcote H. Vinen, M.A., Queen's College, Oxford.
- THOMAS A'BECKET, Archbishop of Canterbury.** By W. J. Ashley, B.A., late Scholar of Balliol College, Oxford. Author of "James and Philip Van Artveld."

Several others will be announced shortly, and a full prospectus may be had on application. Post Free.

JOHN HODGES, 13 SOHO SQUARE, LONDON, W. ENG.

NOTICE.

NOTICE is hereby given that Application will be made to the Legislature of the Province of Ontario, at the next Session thereof for an Act to amend the Act, passed in the 46th year of Her Majesty's Reign, Chapter 63, entitled, An Act to incorporate the Dean and Chapter of St. Alban, the Martyr, Toronto, to provide that certain officers of the Diocese and such officers of the said Corporation as they may appoint and declare to be members of the Corporation, shall be ex-officio members of the said Corporation and also to enable the said Corporation to acquire land for the purposes set out in the second section of the said Act adjacent to the present limits of the City of Toronto instead of within the same.

Dated at Toronto, this 11th day of December, 1884.

Beatty, Chadwick, Blackstock & Galt,
SOLICITORS FOR PETITIONERS.

G. S. CAESAR,
DENTAL SURGEON.

OFFICE, 34 Grosvenor St., TORONTO.

New Publications.

MARRIAGE CERTIFICATES.—Artistically designed and printed in colors.
CONFIRMATION CERTIFICATES.—Eight kinds, 15 cents to 75 cents per doz., all beautifully printed in colors.
CHOIR PROGRAMMES.—Arranged by experienced choirmaster. \$2.25 per 1000.
Send 2 cent stamp for samples and prices. Prize Medal for ornamental printing at exhibition of 1884.
TIMMS, MOOR & CO.,
23 Adelaide St. East, Toronto.

John Wycliffe

- Wycliffe and Hus from the German of Dr. J. Loserth... \$2 50
- John Wycliffe and what he did for England by Emily S. Holt... \$1 25
- John Wycliffe, a quincenary tribute by B. J. Jackson, Wras... 90cts.
- In Wycliffe's Days, by Grace Stebbing... 90cts.
- John Wycliffe, his life, times, and teaching by Rev. Canon Pennington, M.A... \$1 00
- Life and Times of John Wycliffe... 90cts.
- Wycliffe and the Lollards... 35cts.
- John Wycliffe, the Morning Star of the Reformation, by D. J. Deane... 35cts.
- John Wycliffe, His Life and Work, by Radford Thomson, M.A... 50cts.
- Wycliffe Anecdotes, by Sam. G. Green D.D... 50cts.
- Life of John Wycliffe, by Frederick D. Matthew... 20cts.
- John Wycliffe, by Henry Varley, B.A... 20cts.
- Heroes of the Reformation... 50cts.

Sent, post paid, on receipt of Published Price.

S. R. BRIGGS,
Willard Tract Depository,
TORONTO.

Owing to a change of Printers,

The Canadian Missionary

Will not be issued for January. The year will commence with the FEBRUARY NUMBER, which will be published on the 1st of the month.

After that, the management fully expect to be able to publish promptly and regularly. The Magazine will have many articles of interest during the New Year.

Subscription 50cts.

Address,
THE CANADIAN MISSIONARY,
KINGSTON.

WANTED, DEACON OR PRIEST
For Mission of Madoc, address, Archdeacon Daykin, Madoc, Ont.

THE BISHOP OF ALGOMA

Would be glad to hear of two earnest, energetic missionaries, for important centres of work in his Diocese.

Communications may be addressed to the Bishop, at 47 Wilcox St., Toronto.

CHURCH S, HALLS, Etc.,

can now be illuminated by Lamps burning Canadian oil, more brilliantly than by gas.

Self-feeding Chandelier—One oil tank 60 to 400 candle power.

Table and student lamp 80 to 100 candle power.

Ordered through any lamp store.
M. MATTHEWS, Patentee, 1884.
14 KING ST. WEST, TORONTO.

1884.

Christmas Cards!

Latest Styles in
CHRISTMAS CARDS, PURSES, ALBUMS, FANCY GOODS &c.

Faircloth Bros.,
256 Yonge Street, TORONTO.

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts. AGENTS Wanted L. HESS & CO. 594 Church Street, Toronto, Can.

the season
match your
walls and
al experi-

Paper,

IN SCHOOL
IES.

of Toronto.

ocation at a rate
ry expenditure,
in every depart-

novated and re-

From first Wed-
ber 9, Christ-
s, with Vacation
Lent—Febru-
12 to June 30,
repaired for the
ady for women
ge
rd September.

sive of Tuition
the only extra
these rates are

mation to
PRINCIPAL,
Hall, Toronto.

COL.
ANDON ONT.
he Lord Bishop

Dean of Huron,
I.A.

contemplated by
orough, liberal,
pon sound relig-
foundation for
r. These prin-
a systematic
directly by the

otion:—English,
reek languages,
clid and Algebra,
ography, phys-
Printing, Book-
Correspondence,
Music.
be made to Rev.
University, or to
Headilly Street,

Yards!

PURSES,
GOODS &c.

Bros.,
ORONTO.

IT SOLD ON
d. Books from
EGAN & CO.,
Kingston, D. C.

DOMINION LINE.

DATES OF SAILING from Portland to Liverpool direct—
 Brooklyn.....1st Jan. Dominion.....22nd Jan
 Ontario.....9th " Montreal.....20th "
 Toronto.....15th "
 Rates from Toronto:—Cabin \$61, \$71. Return, \$108.50, \$124.50. All outside rooms, and comfortably heated by steam. Steerage at low rates. A rebate of 10 per cent. is allowed clergymen and their wives.

Apply to **ALEX. STUART**,
 80 Yonge Street,
 Or, **GEO. W. TORRANCE**,
 Manager Toronto Agency, 45 Front St., East

TORONTO STEAM LAUNDRY.

HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST
 (A few doors west of the old stand.)
 Office—At 65 King St. West.
G. P. SHARP.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.
A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Feed. A. B. C. Maize.
 Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. Patented. Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, being already thoroughly cooked and dried (desiccated.)
 Ask for A. B. C. only. (Registered Trade-Mark.)
 For sale by all Grocers. **THE CEREALS MFG CO.**
 Send for circulars. **83 MURRAY ST., NEW YORK.**

I. J. COOPER.
 Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.
 Importers of
MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.
 Clerical Collars, &c., in Stock and to Order.
109 YONGE ST., TORONTO.

BIG PAY to sell our "Rubber Printing Stamps" please free. **T. A. V. LOB BROS. & CO** Cleveland.

CANNED LABRADOR HERRING, STAR SALMON, HORSESHOE SALMON, NIMPKISH SALMON, STAR LOBSTER MACKEREL.

CROSSE & BLACKWELL'S
 Potted Ham, Potted Tongue, Anchovy Paste, Concentrated Ess. Turkey Codice, Raspberry Vinegar.
R. FLACK
355 Gerrard-st. East, Toronto.

AGENTS WANTED—To sell the **twelve Journeys of Jesus. History of His travels with the twelve Disciples in the Holy Land. Beautifully Illustrated. Maps, Charts Etc. Address**
MENNONITE PUBLISHING CO., Elkhart, Ind

AGENTS Our new war book, **DEEDS OF DARING**, by Blue and Gray, outselling all other books. Illustrated circular and terms free. **FORSHEE & McMACKIN, Cinncin, O.**

For sufferers Chronic diseases, 36 p.p symptoms, remedies, helps, advice. Send stamp—**Dr. Whitter, 290 Race St., Cincinnati, O. (old office). State case.**

PENSION for any disability; also to heirs. Send stamps for New Law. **Col. BINGHAM Attorney, Washington D.C.**

H. STON, SENR. UNDERTAKER, 289 YONGE ST.
 No connection with any firm of the Same Name.

The NEW WILLIAM'S



Sewing Machine
 Has a high roomy arm, and is very simple and easy to work.
 It is emphatically **The Sewing Machine of the Period**, and is rapidly superseding all the old fashioned makes.
 See it. Try it. Buy it.
The WILLIAM'S Manufacturing Co.
 347 NOTRE DAME ST., MONTREAL,
 And
Toronto Office—58 King St. West.

FERRY'S SEED ANNUAL FOR 1884
 Will be mailed **FREE** to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. **Invaluable to all.**
D. M. FERRY & CO. WINDSOR, Ont.

HOUSEKEEPER'S EMPORIUM!
RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC.
 Every family should have one of our **Self-Basting Broilers.**
HARRY A. COLLINS,
 90 YONGE STREET, WEST SIDE

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA
 Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificates, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.50 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office, 30 Adelaide street east, Toronto

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address **Taux & Co., Augusta, Maine.**

AGRICULTURAL INSURANCE CO OF WATERTOWN
 Assets.....\$1,491,624 81
 Dominion Deposit... \$100,000 00
 Cheapest rates in the city on private residences and household effects.
Robt. F. Williams & Lyon AGENTS, 50 YONGE ST., TORONTO.

BARLOW'S INDIGO BLUE!
 Quality and Quantity Always Uniform
 For sale by Grocers. **D. S. WILSON, Proprietor, 223 North Second Street, Philadelphia, Pa.**

THE CHOICEST FOODS IN THE WORLD!

C. B. C. White Wheat. C. B. C. White Oats. C. B. C. Crushed Barley. C. B. C. Yell. & Wh. Maize.
 Ask for the **C. B. C. BRAND.**
Hulled Crushed, Cooked Desiccated.
 These delicious foods are specially recommended by the Faculty

TRADE-MARKS, PRINTS, LABELS. Send description of your Invention. **L. BINGHAM, Patent Lawyer and Editor, Washington D. C.**

THE MODEL WASHER AND BLEACHER.
 Only weighs 6 lbs. Can be carried in a small valise
Satisfaction guaranteed or money refunded.

PATENTS BOUGHT SOLD OR Procured. Books free. **A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.**

The FLORAL World
 A superb illustrated \$1.00 monthly free 1 year to all that enclose this ad. to us now with 10c. for postage. **FLORAL WORLD, High Land Park, Ill.**

AGENTS! Send for E. B. TREAT'S of new books, including **MOTHER, HOME, and HEAVEN, 25c. each** sold by mail. **12 Agents** that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **2000 Copies of the Bible, 25c. each** sold. **E. B. TREAT, Pub. 157 Broadway, N.Y.**

BARNES' Patent Foot and Steam Power Machinery. Complete outfit for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free. **JOHN BARNES, No. 328 Baby St., Rockford, Ill.**

HEAR YE DEAF
Garmore's Artificial Ear Drum.
 As invented and worn by him perfectly restoring the hearing. In thirty days for thirty years, he bears with them even whistles, distinctly. Are not observable, and remain in position without aid. Descriptive Circular Free. **CAUTION!** Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum ever invented.
JOHN GARMORE, 517 & 519 Race St., Cincinnati, O.

FAMOUS and DECISIVE BATTLES OF THE WORLD.
 By **CAPT. KING U.S.A. HISTORY FROM THE BATTLE-FIELD.** Shows how Nations have been made or destroyed in a day.—How Fame or Disaster has turned on a single Contest. A Grand Book for Old and Young.—Saves Time, Aids the Memory.—Gives Pleasure and Instruction. Maps and Fine Illustrations. Agents Wanted Everywhere. Write at once for full description and terms. **Address J. C. McCURDY & CO., Philadelphia, Pa.**

SUBSCRIBE ADVERTISE
 FOR THE **Dominion Churchman,**
 The Organ of the Church of England in Canada.
 THE MOST INTERESTING AND INSTRUCTIVE Church Paper to introduce into the home circle.
 Every Church family should subscribe for it at once.
 Price, when not paid in advance \$2.00. When paid strictly in advance, only 1.00.
 Send your Subscription to **Frank Wootten,**
 Post Office-Box 2640, **TORONTO.**
 IN THE **DOMINION CHURCHMAN**
 BY FAR **The Best Medium for ADVERTISING,**
 BEING THE MOST Extensively Circulated Church Journal
 IN THE **DOMINION.**
 Mailed to nearly **ONE THOUSAND Post Offices weekly.**
RATES MODERATE.
 ADDRESS **Frank Wootten,**
 Publisher & Proprietor,
BOX 2640, TORONTO.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN'S** Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weston, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

THURSDAY, JAN. 8, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

PAY YOUR SUBSCRIPTIONS.

In last number of the **DOMINION CHURCHMAN**, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1884, at the rate of \$2 per annum. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

HOW TO REACH THE MASSES. A FAILURE.—The Archdeacon of Sheffield, Eng. has the following remarks in regard to workingmen in evangelistic movements. "A few years ago a mission hall capable of holding 700 or 800, was erected in the most thickly populated part of a certain parish. A clergyman was appointed to take charge of it, and conduct the services. He was also to visit in the district around the building, with a view of inducing people who attended no place of worship, to avail themselves of the services established at their very doors. He was a young man of talent, and energy, and had the assistance of a Bible-woman and a number of district visitors, who worked with diligence and zeal, and visited from house to house. He had a bright and cheerful service, and his sermons were of a popular character. He succeeded in gathering around him a congregation of those who were either in the habit of attending church, or who could have been persuaded to do so; but the class of people for whose benefit the services had been established, were not to be seen there. From time to time special efforts were made to get them in, yet all to no purpose." The Archdeacon frankly admits a fail-

ure in the effort to draw working people by the usual services. Let us now see how success was achieved.

WORKING MEN EVANGELISTS. A SUCCESS.—In the mission room alluded to in the preceding paragraph "it was thought advisable, about a year and a half ago, to secure the assistance of some working men who were members of a Bible class, which numbers about two hundred and fifty, and which meets from 8 to 10 a.m. every Sunday in the same building. A considerable number volunteered their services. They undertook to try and influence their neighbours and friends. A large choir was formed of those who were musical," (we beg to note that this narrative is compiled by an out and out evangelical), "and it was arranged that certain members should assist in giving addresses and in other ways. The men became greatly interested in the work, a system of visitation was organized, and in a short time the room began to fill with the right class of people. This has continued now for many months with unabated success, so that on Sunday evenings working men, (many of whom had not been for years in a place of worship), are seen with their wives and families crowding into the hall. Fourteen of the men were presented last March to the Archbishop for confirmation, and they have ever since been constant attendants at the Holy Communion in the Parish Church." Dr. Blakeney adds "I do not advocate the indiscriminate employment of working men in evangelistic work; but I do say that wherever a man be found with natural gifts, and his heart influenced by God's Holy Spirit, there is an agent which the church would do well to enlist in her service." The above is valuable testimony. But it is not as Dr. B. imagines a novelty, far from it. The same course was pursued by Canon Bodey at Wednesbury, and Sedgley, when he was curate there, about twenty years ago, but party prejudices prevented men like Dr. Blakeney from taking for an example, a worker who did not belong to their school. That sort of folly is almost dead!

CHURCH EDUCATIONAL WORK.—A paper in the *Churchman Magazine* deals with "The response of the Church of England to the wants of Modern Times." The notice therein of educational work is worth attention. It must be understood that the State or Board Schools, are being pushed on the people, and the Church Schools is heavily handicapped by their competition. "In spite of all the difficulties which surround this question, the Church has striven boldly to hold her own, and to preserve our national life from the hurtful and corrupting influence of a mere secular and godless education. The accommodation in Church Schools rose from 2,885,374 in 1882 to 2,414,676 in 1888, with a proportionate increase in attendance. The Church educated half as many again as the Board schools, and contributed voluntarily during the year, \$2,900,000 towards Church schools, besides large sums for new buildings and improvements. During the year 1882 the church spent \$4,618,000 upon elementary education. Looking at the aggressive character of the Board School system, a solemn claim is laid upon the conscience of the church, to leave no stone unturned to secure for children an education founded on the laws of God, which we must ever regard as the only safeguard for national liberty, prosperity and honour.

THE WYCLIFFE CELEBRATION.—We hope to publish an article on John Wycliffe in our next issue, by a distinguished writer who has generously offered to contribute this to the Church paper of Canada. It is intended to hold a celebration in honour of the great Reformer of our Church, by some whose tenets, practices and policy, Wycliffe would have hold in abhorrence. It is an outrage upon history, to take the name of a great English Churchman, and use it as a name for an institution

which represents rather the narrow bigotry and intolerance, to which he was opposed, than the broad Catholic ideas he held until death. It is not to be forgotten that Wycliffe was assisting in the celebration of Mass, when stricken with paralysis. Manifestly he was a sacerdotalist, sacramentarian, and who knows what dreadful thing else! At any rate he was no sectarian. Wycliffe never tried to found a sect, he never organized a clique to anathematize and slander his brethren, he did not dishonour learning by honouring illiteracy, nor did he dishonour Christ by teaching that His Sacraments are mere forms and ceremonies. The whole soul and brain of Wycliffe would have flashed up with the fiery indignation of a Christian, had his name been in any way associated with a godless system of education. We hope the orators of the proposed celebration will remember that Wycliffe was in life and death, a Priest of the English Church, before the Reformation.

STATISTICS OF LONDON CHURCHES.—The following is a statement of the increase in the number of churches in London, England, in which certain observances are honoured over the number of churches ten years ago, having the same customs. To get an exact comparison it must be remembered that the total increase in the number of churches in the ten years, was the difference between 759 in 1874, and 953 in 1884. Weekly Communion 276, Early Communion 352, Choral Communion 104, Saints Day services 172, Daily service 120, Choral service 208, Surpliced Choirs 263, Weekly Offertory 226, Free seats 221, Vestments 10, Surplice in pulpit 386, Incense, no increase, Gregorian tones, a decrease, Open for private prayer 83, Floral decorations 115, Altar lights 59, Eastward position 261. The marked items of increase are Surpliced choirs, which went up from 265 in 1874 to 588 in 1884; Weekly offertories which in 1874 were 331, and in 1884, 557, Surplice in pulpit, which was only used by 370 clergy in 1874, and in 1884 was adapted by 706. These statistics show that the deficiencies of order are increasingly observed, by a very large proportion of the clergy, while extremes are making no headway.

CHRISTIANITY is eminently the religion of love; and if there be any form of Christian profession, or of good words professing to be Christian, in which this vital feature is not made prominent, it is in so far a bastard profession and an inadequate form. This characteristic is made even more prominent by our blessed Lord than by St. James; for the apostle adds another test of a true Christian—that of keeping himself unspotted from the world; while our Lord, in the solemn verdict of the great day of account, mentions only one ground of condemnation: "I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Our religion is the best and purest form of democracy, taking that word in its best sense; for, if democracy means, as in the watchword of one of its most potent modern spokesmen, "the greatest happiness of the greatest number," it is quite certain that this sort of generally diffused happiness will never be realized by any form of government, or act of parliament, however these may help occasionally in their way, but simply by the spread of the radiance of social heat which flows from no source so strongly as from a heart beating with pulses of pure Christian love.

Leaks in roofs about chimneys and elsewhere, may be stopped by thickening white-lead paint with fine, clean sand. Openings are easily filled with this cement and become durably watertight.

RLD!
oods are speci-
by the Faculty

THE
L WASHER
AND
WASHER.
a small value
may refunded.

S SUPERIOR
made light and
pure whiteness
ing can produce
to injure the
do the washing
it in every
duced to \$2.50
re month from
e of Ontario &
L. Delivered at
e. See what
about it: "The
high Mr. C. W.
many and valu-
a labour-saving
during, and
ould we can tea-

St., Toronto.

Artificial
Ear Drum.
ed were by him
the hearing. In
years, he has not
s, distinctly. Any
and remain in post-
Descriptive Circular
Do not be deceived!
Mine is the only
Ear Drum and

ARMORE,
L. Cincinnati O.

WORLD.
ave been made at
d Young.--Saris
ated Everywhere,
Philadelphia, Pa.

ISE

MAN

VERTISING,

lated
Journal

ON.
HOUSAND

ten,
stor,

640,
NTO.

DEATH OF ARCHDEACON NELLES OF BRANT.

IN our previous issue we recorded the death of the Bishop of Niagara, whose remains were not laid in the grave, before another Veteran Soldier of the Cross was called away. On Saturday, the 20th Dec., the Venerable Archdeacon Nelles, of Brantford, entered into rest. His end was like his life, very peaceful, perfectly resigned, quietly happy, and mercifully free from any suffering. Abraham Nelles was born at Grimsby in 1805, of good United Empire Loyalists stock, a member of a large family that has played no inconsiderable part in the settlement of Western Canada; there are few, if any, towns or cities in this part of Canada without one or more members of this numerous family connection occupying positions of trust and responsibility. The subject of our notice was the son of Robert Nelles, a Colonel of Militia, and a member of Parliament. He, the late Bishop Fuller, and many other Canadians, who have done noble service for religion and country, were educated under Dr. Strachan, afterwards the first Bishop of Toronto, ordained deacon and priest by Bishop Stewart, then the only Anglican Bishop this side of Nova Scotia. At the age of twenty-three Mr. Nelles was put in charge of the Six Nation Indians, and for fifty-six years continued an uninterrupted ministry to the same people.

Through his exertions, Tuscarora Church and Parsonage were erected, and later on the substantial and handsome brick church and Rectory house at Kenyegah on the Reservation. The Mohawk Institution near the City of Brantford for the education of Indian children, was built under his ministry. Without disparagement to any other, this Indian School is regarded, by those competent to judge, the most successful work of the kind in Ontario. It is now, and has been for years, under the charge of Mr. Robert Ashton, an earnest and painstaking layman. The fruits of Mr. Nelles' mission work among the Indians can only be justly estimated by those who can compare the condition of the Indian in his rude wild state, with what he actually is under the influence of civilization, Schools and missionaries. That Mr. Nelles' teaching and example have borne good fruit in the lives of many Christian Indians, none but the most prejudiced will deny; that he retained, to the last, the confidence and affection of these naturally suspicious and phlegmatic people is well known, and one venerable friend never lost his faith in this missionary work, maintaining that faithful service would tell, in good results among the Indians in equal proportions to the whites. Those who knew him felt that God had called him to this work, so peculiarly adapted was he, so unostentatiously true, so kindly and gentle, forebearing and patient, his religion evidencing itself, not so much in words as in the tone and atmosphere of his life, believed his religion, hence he won and retained the confidence and affection of his peculiar people. His Churchmanship was marked by unswerving fidelity to the teaching of his Church as embodied in the Book of Common Prayer, he would neither add to, take from, nor water down its doctrine, yet always showing the largest toleration and good will to all who differed from that teaching. He was a fair representative of the Churchmanship handed down as a goodly heritage to the Canadian Church by Bishops Stewart, Strachan, and Bethune; that he enjoyed the confidence and respect of his own successive diocesans, is evident from the fact of his

appointment, in due course, as Rural Dean, Canon, and Archdeacon. And no less did he possess the good will of his clerical brethren, for in no single instance did they fail to elect him on the standing committee of the diocese, and the delegation to Provincial Synod. Who that enjoyed the kindly hospitality of the Mohawk Parsonage could ever cease to revere its worthy host.

His pastorate extended over fifty-six years, thirty-three such pastorates would carry the Apostolic chain back to our Lord.

The late Archdeacon was twice married, first in 1831 to Hannah Macklem, by whom he had two children, now deceased. Secondly to Sarah Macklem, in 1866, who survived him with two children, Juanita and Huron.

The present Mrs. Nelles is a cousin to the first, and both natives of Chippawa. During the last two weeks, the Rev. Albert Anthony, a Delaware Chief, brought up by the Archdeacon, ministered to him, with loving care, night and day. A few days before the end, on two different occasions, he summoned his friends, as many as the room would hold, to receive with him the Holy Sacrament.

The funeral took place on the 28th, first to Grace Church, the Bishop of Huron, Rev. Mr. Young, and Mackenzie, meeting the body at the door, the latter reading the Sentences, Mr. Young, the Psalms, the Bishop, the lesson, also making an appropriate address. Mr. Mackenzie said the prayers, and then to the solemn strains of the *Nunc Dimitis*, and the Dead March, the procession reformed, and proceeded to the old Mohawk Church, the oldest Anglican Church in Upper Canada; the scene of the Archdeacon's labours for over half a century, here the Indians were the pallbearers, and the boys with crape badges lined the walk on either side, to the church door. The Bishop, and Rev. Mr. Caswell of Kenyegah, conducting a short service. The soft sweet singing of the Indian children, and then the Bishop's suitable address to the pupils, respecting their old and loved pastor, was touching in the extreme. The casket was then opened, to allow the Indians to take a last look upon the face of their Reverend dead, habited in his priestly robes, with hands folded on his breast, the venerable man of God was gazed upon with sorrowing faces and weeping eyes. And then came the final "Earth to earth, ashes to ashes, dust to dust." And a new made mound in the Mohawk Churchyard, marks the resting place of all that is mortal of the beloved and respected Archdeacon Nelles.

The Rev. Dr. Reed, of Grimsby, as an old friend was asked to preach the funeral sermon on Sunday last, in Grace Church, but a previous engagement compelled him reluctantly to decline.

CAUSE AND EFFECT.

THERE is no more fruitful source of error than the habit of attributing effects to causes without a reasonable sequence being traced between them. No mental process is so simple as that by which the mind connects an effect with some preceding cause. This process is instinctive, it is seen at work in the earliest infancy, it is a form of reasoning shown by the lowest forms of animal life. But while even a house fly is able to connect an effect with some cause, the tracing out of effects to just or adequate causes is the highest effort of human intelligence. The fundamental distinction between an educated mind and one untrained, is exhibited by the latter in its illogical

readiness to connect certain effects with certain supposed causes, without strict examination to test whether any such connection exists. Every popular superstition affords an illustration of the mischievous effect of too suddenly, too arbitrarily finding a cause to account for an effect. The mind dislikes a vacuum, hence this habit of thoughtlessly filling up the gap between an effect we see, and some cause, which at least seems better than ignorance of any cause.

A typical instance of this unreasoning action of the mind, is afforded by the action of persons who have abandoned the Church of England to join the Church of Rome. Very few such strayed sheep have given us a statement of their reasons for leaving the fold. The most celebrated one, Dr. Newman's apology, has been studied by us again recently to test our judgment of this work when it was issued. We then condemned the effort to be as we now judge it, inadequate, illogical, or rather non-logical, and in parts childish in its prattle about trifles of a mere personal nature. Newman tells us what disturbed his mind as an English Churchman. He does not explain why rest was only to be found in the Papal system. We can understand a man like a cowardly sailor deserting the open waters of ecclesiastical strife, but why even a coward should anchor his bark in the Dead Sea of Popery is a mystery. Newman, judging by his apology, seems to have got into an analogous state of unrest to that which found utterance in the pathetic cry: "Anywhere, anywhere out of the world." To him, Rome was a refuge from despair, just as to "one more unfortunate," the river was a refuge from misery. So far not a single work has been published by one converted to Romanism capable of being used by Romanists to undermine the confidence of any intelligent member of the Church of England. To compare such ephemeral literature with the magnificent apologies and defensive works of our divines, works directly assailing the peculiar claims and doctrines of the Roman Church, is as though we likened the popguns of children to the tremendous artillery artificered by modern science! But in all these apologies put forth by perverts to Rome, there is no foundation found for the notion that men have left the Church of England to join that of Rome, because, as some assert, they found our orderly musical service, with surpliced choirs, to work like a greased slide which shot them down the incline to Popery. The supposed connection between a surpliced choir as a cause, and accepting the claims and teaching of Rome as its effect, has no trace in the statements of Roman converts or perverts.

Persons with brains equal to the effort of distinguishing between one Church and another, would very justly regard it as an unprovoked insult to charge them with leaving the English Church to join the Roman for anything less than a deep conviction, founded upon reading, study, and instruction. To make such people rush from us to Rome on account of our surpliced Choirs, is to make a connection between cause and effect as ludicrous in its utter inadequacy, as irrational in its irrelevance, as illogical in its inconsequence, as for the savage to attribute an eclipse of the sun to the anger of a Medicine man. The ablest pervert to Rome, on this continent, recently wrote to us, saying: "I never saw a surpliced choir in an English Church in my life, the services I attended from childhood were extreme "Low Church," as you call them, that is, no music except a melancholy, Calvinistic hymn or two, and everything in Church as dreary

as possible." It is notorious that since the Churches in England have developed a richer order of service, with surpliced choirs, that the bleeding process, which came from a low state of the system, has been almost wholly stopped. When services generally were dull and surpliced choirs few, the secessions to Rome began and went on freely; when services were raised in dignity, in beauty, in appropriateness, when surpliced choirs became general secessions to Rome gradually lessened and ceased. It is now demonstrable, it is an admitted historic fact, that the order of divine service symbolised, as some think, by a surpliced choir, has proved in our days a more effectual barrier to Rome, than all the anti-Papal tracts or sermons ever sent out or preached.

That an order of divine service which edifies, delights, and richly blesses the souls of God's most spiritual saints, tends to create in them a belief in the claims of Rome, to be the only true Church, is irrational. To a sane mind there is no conceivable connection as cause and effect between these things. A connection is said to exist between certain party agitators for their selfish purposes, who thus show how contemptuously they regard the reasoning powers of their victims. The "poor Papist" who places his conscience in the keeping of a priest is not more pitiable than the "poor Protestant" who throws aside his God given freedom of thought to place his brains in the keeping of a party clique. That surpliced choir services are capable of being the cause of the acceptance of the claims of Rome, is not only contrary to experience, but is absolutely opposed to and irreconcilable with the laws operative over the mind.

THE NEED OF A WIDER USE OF THE DIACONATE AND OF LAY HELP IN THE CHURCH.

By the Rev. C. H. Mockridge, D. D., Rector in charge of Christ Church Cathedral, Hamilton, Ont. (Paper on the Diaconate.)

This is a question which has often been discussed; but discussed it still must be till it comes to take a practical shape amongst us. This at the present day it certainly does not take. It may be said without fear of contradiction that very few of our people have any distinct idea of what a deacon is. They know what a bishop is, and they know what a clergyman is. The bishop stands out plainly and distinctly before the face of the whole Church as a superior officer. He is known by his very dress and distinctive robes. The powers vested in him by his office give him a superior position, which all loyal Churchmen, clerical or lay, are glad to recognize. The difference between a bishop and a clergyman who is not a bishop is a fact in itself plain to be seen.

But there is not that same distinction between a priest and a deacon. Indeed, it may be said, there is little if any distinction between them. A deacon, it is true, does not usually pronounce the absolution or the benediction, nor does he alone administer the Holy Communion. Yet this is not sufficient. He does not stand out before us all in that distinctive order which it was intended he should. He is simply with us a clergyman somewhat curtailed in powers till he can go through the second necessary step in ordination. It is this which seems to the eyes of many in the Church defect in practice which it would be well to have remedied as speedily as possible.

The more one studies the Prayer Book the more

one becomes convinced that the compilers of it were right, and the practices of the day when in conflict with it, are wrong. In the preface to the ordinal there occur these often quoted words:—

"It is evident unto all men diligently reading the holy scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests and deacons."

And in the 1st Rubric of "The Form and Manner of Making of Deacons," it is directed that at each ordination "There shall be a sermon or exhortation declaring the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office."

It would seem that the necessity of such an order (as a distinctive order) is not felt in the Church, and therefore those who preach sermons at the ordering of deacons must have a way, peculiar to many, of evading rubrics. But, by following closely the ordination service itself, the mind of the Church, as evident to those who compiled the service, is clearly seen. The portion of Scripture selected for the epistle contains the words, "They who use the office of a deacon well, purchase to themselves a good degree, (or as it is in the Revised Version 'gain to themselves a good standing') and great boldness in the faith which is in Christ Jesus."

Instead of the epistle the passage from the 6th chapter of the Acts of the Apostle, relating to the ordination of St. Stephen and others, may be read. And this passage is important as bearing upon the office of a deacon, for although the diaconate is not mentioned in connection with the seven men ordained, it has always been regarded as an instance of it, and that the compilers of our own Prayer Book so regarded it, is evident from the mere fact of their having inserted the passage as an alternative for the epistle in the ordination of deacons. These men were ordained for a subordinate purpose. They were to attend to the wants of the poor. The apostles came to the conclusion that their time should not be taken up in attending to matters of that kind. More urgent demands were made upon their time in connection with the "ministry of the words." Subordinate officers could attend to the temporal wants of the widows and the poor.

It is significant that immediately after the appointment of these subordinate officers, the sacred writer makes this record:—

"The word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."

It may well be believed that a judicious use of the diaconate proper, (*i. e.* a subordinate order of men under the guidance of the priesthood) would give a similar impetus to the work of the Church at the present day. But what many of us regard as an objectionable feature of the present day, is that this primitive idea of the diaconate has been almost lost with us. When a man is ordained a deacon with us, he at once looks for the position which ought by rights to belong to priests only. He at once looks for a sole charge. He must talk about "his parish"; he must be considered in every way a clergyman; he must have his own Church, and manage everything his own way. Nor is he to be blamed for this. No unkindness towards him is intended. Custom has taught him, unhappily, that a diaconate is a matter of form, which he must endure for a year with full permission, in the meantime, to proceed with his work exactly as if he was a priest. Occasionally he can exchange with some priest, in order that "his people" may receive the Holy Communion.

Now this is all contrary to the original idea of the deacon. To say nothing of primitive practice, it is contrary to the idea that the Prayer Book bids us hold regarding him, for, to quote again from our Ordination Service, the bishop is directed to address the candidates for the diaconate as follows:—

"It appertaineth to the office of a deacon in the Church where he shall be appointed to serve, to assist the priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto

by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others."

It will be noticed that all these duties place the deacon in a position entirely subordinate to a superior officer over him, viz.: the "priest" or "curate," *i. e.* the rector or incumbent of the parish.

How very much the need of such an officer is felt! In the matter of assisting in the Holy Communion alone what a boon such an officer would be in a congregation where there is a large number of communicants! Instead of securing, often at a great expense, what is called a "curate" or assistant minister, it would be found all that it is necessary to have some good pious man belonging to the congregation ordained a deacon, that he might render the required assistance. In him there would be an officer resident in the parish, to baptize children, visit the sick and perform other necessary duties in the absence from home or illness of the incumbent.

Is there not too small a regard paid at the present day to the ability and qualifications of men who are put in sole charge of parishes? Take the question of preaching alone. It is enjoined in the Ordination Service that deacons shall preach only "if admitted thereto by the bishop." Would it not be well for our bishops to retain this wise power of discretion thus put in their hands, and require their deacons to preach one under their special permission? In this way the abilities peculiar to each man would be arrived at to the great advantage of the Church. All men are not adapted for preaching, and it is laying upon them a heavy responsibility, and almost an irksome duty, to be obliged incessantly to preach. Other men love preaching. They do it well. They are adapted for it by nature. Surely it is a mistake not to utilize the peculiar abilities that different men may have, so as to have work done in the ministry which is genial to all, and then it will be done well. As well might one expect every lawyer to be a successful pleader at the bar as to expect every clergyman to be effective in his preaching. Men have different gifts. So was it in apostolic days. "God gave some apostles, some prophets, some evangelists, some pastors, and teachers for the work of the ministry" (Ephes. iv, 11, 12), and it is unkind and unwise to expect any one man to perform all these offices in himself.

The priest in charge of a parish should be if possible an able preacher, but he should have under him his deacons to assist him in all other departments of Church work. What time this would save! What an economy of forces in the Church it would produce!

The advantage of this system would be very evident in town and city congregations. And in rural parishes especially those which we call missions, it would be much better surely to have one good able priest in charge of two or three of them grouped together, with several deacons under him to conduct ordinary services and attend to subordinate matters, leaving the priest in charge free to perform the higher duties of the Church. How many hard working missionaries, plodding along alone, performing all kinds of duties which really do not pertain to their own high office, have cried out, "It is not reason that we should leave the word of God and serve tables." In most of our dioceses there are priests enough; but we should have a whole army of assistants in our deacons. These might be men who never intend to seek higher orders in the Church. As already wisely provided by the enactment of our Provincial Synod, such men are being admitted, though slowly, to work in the Church.

Some practical difficulties, however, in connection with this matter will soon have to be met. For instance, are these deacons ordained under the Canon of Provincial Synod,—these, as we may call them, "perpetual deacons,"—to be considered clergymen? If so will not their widows share the privileges of the Widows and Orphans Fund? No doubt this consideration deters bishops from ordaining as many such deacons as they otherwise would. In view of this matter the Diocesan Canons should be more carefully worded. The term "widows and orphans of the Clergy" is too vague. The expression "Protestant clergymen" once cost the Church of England in this country the clergy reserves, and now that we are beginning to make some distinction between priests and deacons, we should carefully guard the wordings of our Canons. Instead of clergymen we should use the words bishops and priests (or presbyters), leaving the deacons out.

Nor would this be any great hardship. In the case of the perpetual deacons (as for the sake of distinction we may call them,) since they are supposed to be men engaged in secular pursuits, they would not expect to share the privileges of what we may call the regular clergy, and in the case of deacons who are preparing for the priesthood, the deprivation would be only for a short time and usually when they are young and unmarried men. It might be beneficial to give such some gentle hint of the sort to remain unmarried till

at least they are priested. Much the same reasoning may also be employed, regarding the commutation fund. Their time might begin to count from the date of their priesthood.

Another difficulty arises from the position that deacons are to take in our Synods. The Act of Incorporation for most if not all of our Diocesan Synods is that they shall consist of the bishop, priests and deacons, and lay delegates, within the boundaries of the dioceses. This in point of law admits all deacons to equal rights with the priests, and if the idea of the perpetual diaconate is to be pressed, as the Canon of the Provincial Synod allows it to be pressed, a diocese would soon find itself in the position of having in its deliberative body more deacons than priests! A change then in the wording of acts of incorporation becomes necessary, for it is never contemplated, of course, that the second order of the ministry should be outvoted at any time by the third, or that indeed their vote should be in any way materially influenced by an overcrowding of deacons.

The necessary change, however, it is suggested, would not be difficult to make. The Act of Incorporation for each Diocese might be made to read that the Synod shall consist of bishops and priests, and also deacons and lay delegates, in form and manner as the Synod itself may determine.

What this "form and manner" as applied to deacons should be, can be here of course only a matter of suggestion; but would it not be well to enact as regards the representation of deacons in the Synod, that they may be eligible for election as lay delegates? That is to say that as each parish elects three lay representatives, one or more of these might be deacons resident in the parish.

And this would not create the confusion or hardship that might at first be supposed. In the case of perpetual deacons, they would probably be in many cases the very men who would be chosen to represent the parish as laymen. They would still have this privilege and would vote of course as laymen. It would be optional with the parishioners to send them or not. If they had confidence in them that they would further their interests in the Synod, they would elect them; if not, they would elect others at their pleasure, and the parish, with its incumbent and lay representatives, would be members of the synod as they are now,—the great point, however, being that in accepting the position of a deacon, men would not deprive themselves of every chance of being members of Synod. Their chance for that would be left just as it was before their ordination. In the case of those who are anticipating the priesthood, the deprivation would only be slight, as men in that position are usually but a short time in the diaconate. It might be a pleasing point of ambition for them to look forward to:

1st. To be participants in the privileges of commutation and Widows' and Orphans' Funds.

2nd. To be full members of Synod.

As already stated, suggestions can be made here. There is no time, in a simple paper, for discussion; but notwithstanding all the difficulties, a local diaconate, in the opinion of the writer of this paper, would be a great boon to the Church, and it only needs now some bishop to give it force and power. It is becoming a necessity if we are to maintain the character that every Church of England clergyman should have of being a scholar and a gentleman. Many who are now being admitted to the priesthood, however excellent in character, are seriously deficient in education. It may indeed be said of them that they have "little Latin and less Greek." Some one noted for piety and zeal will study under the direction of a parish clergyman, and can soon get a sufficient smattering of Kip's Double Witness, Proctor on the Book of Common Prayer, and a few other such books, to pass some good natured examining chaplain. For the diaconate that is all right, the qualifications for that, in point of scholarship, need not be very high; but for the priesthood they should be high. Its doors should be carefully guarded, and the more local help we have in deacons the more carefully can we guard the doors of the priesthood. Nothing can be more melancholy than admitting men to the priesthood who have never seen the walls of a theological college. It is a rash and dangerous act which will soon recoil upon the Church. Let us have but few priests if we can't get good ones; but let us utilize the diaconate to strengthen the hands and assist the work of those we have.

Such was evidently the design of the Primitive Church and of our Prayer Book, and it is vain for us to boast of having the three primitive orders of the Church, when practically we carry on our work with two orders only. It seems to be so everywhere. It is so in England: it is so in the United States. Dr. Hall, an eminent American clergyman, well says:—"The ministry is best in three orders, if we could only somehow get at the three orders, which we have not done yet in this American Church. The deacon is yet only a dream with us."

Why should it be but a dream? Are we not guilty

of a great wrong in sending young men to take charge of parishes before they have had one scrap of experience in practical parish work? Is it a kindness to them? Is it just to the parishes? Is it right before God? How many country missions have been nearly if not quite ruined in this way? How many of us older clergy can look back with a sigh at the evil effects of our own inexperience?

In many ways would the proper use of the third order of the ministry be an advantage to the Church. For one thing we would then be dealing with realities. And laymen like realities. They would support what the prayer book itself so clearly provides for.

A loud call is sometimes made to preach Church principles. Better to preach Christ and practise the Church principles. Let them make their way, as make their way they certainly will. Nothing can hold them back; our Prayer Book itself preaches Christ from the beginning. It is based upon his whole life and teaching. It will make its own way if we are only true to it.

All who love the Church are desirous of seeing her put forth active exertions in her great struggle against evil. A powerful agent in this direction will be the restoration to the diaconate of its ancient and proper powers.

It has been said that if we had such an officer, half clergyman and half laymen, the people would not respect him. But it is not likely that this would be the case. Our people are not unreasonable. Let them see the strong Scriptural argument that there is for such an officer in the Church; let them see the undoubted intention of our Church as proved by the ordination service itself: let them see the great saving of money and strength and labor the Diaconate proper would be to the Church, in short let them see a reality and they will respect it. Let them see deacons as they should be, and there will be little doubt that they will "esteem them in their office."

THE OBJECT OF THE SUNDAY SCHOOL TEACHER.

BY J. FIELDING SWEENEY, B.D.

Paper read at meeting of Toronto Church Sunday School Association, Dec. 28th, 1884.

1. Should I be asked to state, in a sentence, the primary object of the devout Sunday School teacher, unhesitatingly I would affirm that object to be developing of the spiritual welfare of the scholar by the most thoughtful and approved methods. As a Churchman, I would expand the sentence with the additional remark that the development must be by diligent inculcation of the Church's principles and on Church lines. The duty of Infant and Junior class teachers seems to me to be to lay the foundation of early faith, to help the mother (if she be such as Eunice), and grandmother (if such as Lois), in their home work to win the baby-heart to Christ, and to teach the baby lips to sing "Hosannas," to impress the soft yielding mould with the indelible impress of truth, to nourish with the warm fresh milk of the word fitted for babes. But the teacher of the upper classes must administer meat. 'Jesus increased in wisdom and stature,' and children whose bodies are growing have, we may assume, ever-growing capacities for the development of knowledge. Every school, whether religious or secular, must, and does proceed upon this recognized principle, if it hopes to be successful in the object designed for it. The upper class teacher must now assume the responsibility of being a wise master-builder for God. He must rise to the noble conception that our Church is for all. He must aim at the lofty and solemn duty of "rightly dividing the word of truth." (2 Tim. ii., [15]), and excluding all narrowness of teaching, and extravagant stress upon some important truths at the expense of others. He must act on the belief of a wider scope, and more splendid possibilities for the Church, than can ever be the hope of sects. Here then is the Church, and here her children. She speaks, "I and the children, whom the Lord hath given me," (Isaiah

viii. 15), and while the world standeth the permission Gen. i. 28, is graciously continued. The duty of the Church to her children must ever be a vital question—what spiritual meat shall she distribute for their wants, that they may be, at all times, fed 'with food convenient for them,' and so that they may be edified 'and grow in grace.'

Acting upon the thought, 'rightly dividing the word of truth,' must supply a corrective of what is far too common, and which has already been hinted at, a constant teaching of one truth, or one aspect of a truth, neglecting all else. This is surely an unreasonable divorce of truth from truth, violating the exquisite harmony of the whole truth, or presenting only a mutilated, or, at the best, a half gospel, and such is our human faith, that the constant repetition of a truth however important, tends to vulgarize it in the human mind.

The careful, wisely regulated teaching of our Church, if properly dispensed, affords a security to the teacher, a guarantee of priceless wealth to the scholar, and a safeguard against the evils alluded to.

But, again, why do we lay stress upon this distinctive teaching? Because, believing it honestly to be the most scriptural, we believe it possesses true retaining power within itself. Let me explain, there is an age, we have seen when scholars are neither boys and girls, men nor women; but are passing through their intermediate state, which leads to manhood and womanhood, their religious views, in common with other views, are likely to undergo a change during this critical period of life. Experience proves that those who make shipwreck of faith at this time, are they whose teaching has not been distinctive and definite, and therefore strong. Trace the history of a case such as we of the clergy are constantly coming across. Our promising Sunday-school scholar—a boy of our higher classes, attached to his teacher by the tie of friendship, but whose teacher has not indoctrinated him in the teaching of the Church of which he, (the teacher), is a communicant,—in the due course of events, meets what to him, at least, appears the "sublimest, fairest of her sex,"—a Romanist, a Methodist, Baptist, or some other 'ist.' Naturally he 'shadows her,'—they are wed—Result—He goes to Church with her, or nowhere at all. You visit them, 'X,' you say, 'I have not observed you in Church for some time.' 'Well, you see, 'he replies, 'The wife goes to hear 'Father,' or 'Rev. Mr. So and So.' so I go with her,' and he will add, 'I got accustomed to that Church during the period of courtship,' a short time truly compared with the years of bachelor life! You speak to the wife, she replies, 'I like X. to attend my church,' and she shows not the least inclination to yield to your suggestion, 'that perhaps it would be the wife's duty to go with her husband.' No, you will not gain the one, and you have lost the other; trace it back—is it not due, you will say, to the defective, insufficient teaching of the earnest, yet unchurchly instructor. If the scholar is won to Rome, or becomes indifferent, we are grieved and shocked, if won to any of the Sects, we are sorry for our loss: we are, for we know that possibly a family and descendants will all go that way, and we need not depend on them for support present or future—all this the result of defective church teaching. Do not misunderstand, I do not regard as sin (God forbid) the attendance at the churches of the denominations. Nay! I am not sure but that we should bid people attend that church in which they affirm they can best worship, and from which they derive most benefit, providing its teaching be not heterodox. But then, if we believe that our own beloved Church is the most scriptural, and most like in teaching and constitution that of Apostolic and primitive days, a very solemn duty devolves upon us, not only faithfully to hold our own, but also to endeavour to influence others, and to subject them to the same beneficial instruction. I conclude this division of the theme, with the warning words of the Divine. Fellow teachers, "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2 S. John 8.

2. In the second place, let us enquire how best this object may be attained:—With respect to the teacher—With respect to the methods pursued.

2 To be a truly successful Sunday-school teacher, one must be a consistent communicant. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me, for without me ye can do nothing." Fellow teachers! no one can speak to another with the hope of touching and affecting him on a theme of which he knows little or nothing. If a man has not known the life of Christ, he cannot impart to others a knowledge of it. If he has not spiritually fed on Christ, he cannot speak to others of the sweets of that communion. "Unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you." I have not one particle of faith in that teacher or his work who does not possess this as a primary qualification. With it, and without other qualifications, in a measure, success is sure. Without it, yet possessing all others, blindest failure must be the inevitable result. Scholars soon learn, when the weekday life contradicts the Sunday life. They soon detect the garb of Sunday religion, and lose the most common respect for their teacher. Nay! a teacher must supply the objective knowledge that he has been with Jesus, that he is taught of God, that he is disciplined by Christ's Holy Spirit guiding him into all truth.

Next, we must have more thorough knowledge on the part of teachers, of what we may call the human side of the instruction they are intended to impart. Many examples of the ignorance of teachers come under our notice from time to time. Things asserted as facts, to be swallowed as Gospel truths, and which even often the most childish mind rejects. No children in the district school are subjected to the ignorance of incompetent teachers. As far as possible by courses of training, passing through examinations written and *visa voce*, a sort of guarantee is afforded to every parent and guardian of the training of their youth. Why should it not be distinctly and generally understood that Sunday-school teachers should not be inferior to those teaching secular branches in the knowledge of the subject entrusted to them? It is important truly, all concede, to have well equipped teachers for these branches, but, if so, how vastly more important is it, to be thoroughly confident in your Biblical teacher, who has the vastly more momentous instruction to convey? 'Knowledge shall vanish away,' but the teaching of the truth guides and moulds a life, and fashions it for eternity. "My word shall not pass away." Not too strongly can we deprecate that plan, also too prevalent, of taking the first who offers, and without knowledge of their spiritual or mental capabilities entrusting them with so sacred a charge? If we must have Sunday-school teachers and I believe them to be an essential that we shall never again dispense with as part of the Church's great machinery.—I say, if we must have Sunday-schools, then we must work on the common sense plan of the day school. The discipline of the latter is calculated to be beneficial in the former if we only have sense enough to use it, whereas, by the present plan of working, there can be none, or very little, and the testimony of the Principal of a large public school of over 600 scholars, is this. Your hour of disorder and lack of discipline on Sunday, carries its effects with it into the whole day school. Whereas we might expect reasonably that the discipline of five days of six hours each would be sufficient to influence the one hour on the seventh. But it is not so. There is the fact. Well then, revolutionize the present system. It is absurd. What do you want 60 teachers to 250 or 300 scholars? Face a school board and demand this proportion, and they will question your sanity, and rightly. Twelve teachers is a splendid staff for several hundred scholars. These work all day and every day, and are specialists,—can you not reduce the cumbersomeness of your Sunday-school for a single hour in a single day? But where is the remedy? Here—let your teaching staff consist of the following under the parochial clergy. 1st. The Superintendent, 2 Bible teachers, one for upper classes, one for lower, 2 Prayer Book teachers, who should be responsible also for Catechism instruction, 2 Infant teachers, one for boys and one for girls, or one to relieve the other on alternate Sundays if there is but one united class. Here we have six responsible teachers, with a superintendent and a singing teacher (if you can get one) to train all classes in true lasting sacred song sufficient, believe me, for the wants of any school of ordinary dimensions. Adopt this plan (we shall observe how it would work presently) and you superintendents will get over your weekly complaints of the irregular attendance of teachers and the putting over classes the first you can get and thus violating the spirit of their apostolic injunction (1 Tim. v. 22.) "Lay hands suddenly on no man."

9. Now having considered how the object of the Sunday-school teacher is to be attained with regard to *himself*, let us proceed to see the *best methods* to be pursued to secure the object. I have just hinted

at them. They will be those of what I confidently believe and hope will characterize the Sunday-school of the future. The movement is yet in its youth, and awaits to be developed exactly upon the lines of the admirable common sense day school. Let there be no difference in dealing, or management: and instinctively the discipline of the one will pervade and regulate the other. If I predict aright the future Sunday-school will be thus conducted. School rooms—not room,—four or five, capable of holding all the scholars. The assembling of the whole school together, (except for a Church service or general occasion,) the exception, not the rule. Programme as follows:—Whole school assembled in the church, open with singing, led by instructor, and short service, by clergyman or superintendent, as at present.

Next, classes leave for respective rooms, two rooms for upper, two for lower, (not including infant class.) Whilst Messrs. or Misses A. and B. are teaching two classes the Bible lesson, Messrs. or Misses C. and D. are instructing the other classes in the teaching and structure of the Prayer Book and Catechism, this for one half hour. Intermission of five or ten minutes, during which, class attendance is taken, marks given, and collection taken up. Superintendent to receive statement for the day, and to announce that of last Sunday. For rest of the time, A. and B. would replace C and D and the classes which have just received the Bible instruction will now receive that which belongs to the Prayer Book and Catechism, and *vice versa*. This ended, on the ordinary occasion, each teacher would close with form of prayer used in all classes alike, or one form for upper, and simpler for lower classes, according to discretion, and classes dismissed separately, beginning with the younger.

By such an arrangement the common opening in the Church reminds all that they are members not of a common Sunday-school, but also of a common church, and the surroundings being separated to sacred things, and wholly free from associations which throng about a school room, as at present too often used, will tend to solemnize the mind and instil the spirit of reverence.

Six teachers are more easily supported, and their places supplied if absent than twenty-six. Each one can and would become a specialist. Now, every one tries to teach something and because nineteen out of every twenty persons do not know how to teach and never will be able to teach, (for like a poet, a teacher "nascitur, not fit.") we shall thus have only those offering themselves who are naturally as well as spiritually qualified.

Again as to scholars, we minimize the evil influence of a few unruly or careless ones, and their "little leaven," by being restricted, will not in the school hour at least, "leaven the whole lump."

Their distractions too are less. A, cannot,—his boy nature will not allow him, pay attention to his teacher, how earnest so ever he be in the endeavour to impress him, if B., (bigger) is trifling or doing what he can, by grimace, attitude or otherwise to distract him. For my part, I see here, a panacea or "omnicure" for all or most of the evils the flesh of Sunday School authorities is heir to, while I despair of success under the present system.

The work in these school-rooms, should be more through the eye than is at present possible. Maps of Palestine, Egypt, all nations whose histories are interwoven into the sacred narrative, and upon which that narrative depends largely in the Old Testament at least, for intelligibility, should be hung on the wall, and no history taught without frequent reference to them. Blackboards, moveable or fixed should be to hand to outline the lesson upon and to record dates and facts difficult to carry in the mind. All this is teaching, and all this enters into the full and complete system of secular education. Why not into the religious?

3. It now remains for us, lastly, to consider the results when attained. The object being the developing of the spiritual life of the scholar through the distinctive teaching of the Church, when that life is developed the results must follow.

a. Proper estimation of and fitness for home and its demands. The faithful teaching and distinct rehearsal of the first commandment with promise (the latter of at least weekly occurrence,) must beget and cultivate that proper attitude toward parents which of old was appropriately termed 'filial piety.' Faithful deductions in systematic course from what history is given to us of the early life of Him who for 'our sakes became poor,' and 'subject to His earthly parents' must produce highly beneficial and lasting influences. The inculcating of the answer to the Catechetical question 'What is thy duty towards thy neighbour?' must fit the scholar for life at home and in its relations beyond the family circle. Omit all this teaching from your scheme, hide its bearing upon the youth's life, and what guarantee have you that your scholar, may 'love, honor and succour father and mother' and 'be just and true in all his dealing?' Expand the thought, as the teaching expands, and the invariable rule, will be found to be

that the dutiful and thoughtful child becomes the dutiful and thoughtful man, citizen and again father, in the different after relationships of life.

6. Another result of this careful training will be the spontaneous desire on the part of the scholar to offer himself, as a soldier of the cross, in the solemn confirming rite of confirmation. Why have the clergy so much difficulty in getting the older scholars to come forward and take the step preparatory to spiritual feeding on Christ in the Sacrament? And why have we so much trouble in teaching them our doctrines when we have them? The answer is not far off. The teaching has not been decided and thorough enough. Imbue them with the whole life of Christ and he will draw them all unto Him. Fire them with the privilege and dignity of sonship obtainable through faith in the Incarnation, Life of obedience, Life and Death of Suffering, Burial, Resurrection, and Ascension of Christ, and they must respond to His spiritual call:—"My son give me thine heart." Then zeal will lead them on till it is fanned, and further sustained by obedience to their Lord's command. "Do this in remembrance of me."

Finally, this object attained. We shall have as a gratifying result, earnest parish workers in those at present under our instruction. We cannot over-estimate the importance of this. Let us ever remember that the young of to-day, are the old of to-morrow, and in our hands rests the responsible duty of moulding for the time to come, a God fearing reverential adult population, which shall take up the Church's work on the grand lines of many centuries, and hand down to their offspring yet unborn, the torch of truth—that it may shine a down the ages bright till the coming of the Son of Man. When He cometh—shall He find the "faith once delivered to the saints" on the earth? Fellow teachers, let us bear in mind our weighty accountability. We should not rest satisfied, till we know the as far as in us lies we can present our scholars, faultless before the Throne.

I have mentioned these three results, (though there are many others which could be named) because they seem to me to be the most important, and because being the out-come of the faithful teacher's work, or in themselves the most desirable, they should command for that work imitation of all who profess to teach. If some of you are inclined to affirm that too much stress has been laid upon the aspect of this question which I have endeavored to discuss, my plea is simply this, all I have said is the result of conviction. I long ago decided to adopt the maxim of a grander mind than mine. "Preach Christ and work His Church," that so doing and teaching, I might edify all, and show even in the humblest and most imperfect way, what should be the real "object of the Sunday School teacher."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KINGSTON.—Death of the Rev. F. W. Kirkpatrick.—We deeply regret the lamentable death of the Rev. F. W. Kirkpatrick, Incumbent of St. James Church, Kingston, which took place on New Year's Day. The deceased was taken ill on Christmas Day, and thus ran out his course with fatal rapidity, not being of a strong constitution. Mr. Kirkpatrick was educated at Trinity College, Dublin, and for some time served the Church at home. His career in Canada has been in all respects one of honour, he was ever at work for his Master, in all spheres of Church activity, seeking to bless, comfort, guide, and encourage his flock, setting them an example of holy living and diligence in their Christian calling. The deceased was no party man, he had too gentle a spirit to care for squabbling, too honourable to give his Master's time to strife, and too refined a nature to degrade himself and his office by selfish struggles for power. As a shining light his path has gone over his life's all too brief course, and now illuminates the way up whither his beloved Lord has led him to eternal light. To his honoured brother, the Speaker of the House of Commons, and to bereaved ones in grief, we offer our respectful condolences. The church can very ill spare clergy of the noble type of the late F. W. Kirkpatrick.

On Christmas Eve, the Church people of the parish of Lansdowne, rear of Farmersville, presented Mrs. R. N. Jones, wife of the Incumbent, with a valuable purse containing \$72, accompanied with a very kind address.

LYN.—A Sunday-school entertainment and Christmas tree, held here on the 22nd, was highly successful, and realized \$21.58. The Rev. Mr. Crawford, of Brockville, delivered an eloquent address, and also sang a couple of his choice songs, which were duly appreciated. The children, trained by Mrs. Grout for some weeks past, sang some Christmas carols in very good style. A tableau of "Old Father Time," and his twelve daughters, was much admired, and the rendering of other tableaux, dialogues, &c., displayed considerable local talent. At Christmas time Mr. Grout was presented with a handsome family sleigh—the subscriptions to which had been kindly collected by Messrs. Wm. Stafford and Thos. Pettam, Churchwardens.

NEW DUBLIN.—Another Sunday-school entertainment was held here on the 22nd, and, in spite of the sudden disappearance of the sleighing, was fairly attended, and realized \$11. The children, having been carefully trained for the last six weeks by Mrs. Grout, sang some Christmas carols very sweetly. The dialogues, recitations, &c., by the children were particularly well rendered, and elicited great applause. A number of excellent songs, &c., by local amateurs, contributed much to the evening's amusement. On behalf of the congregation, John Barry, Esq., presented Mr. Grout with a very handsome set of harness and whip—the subscriptions for which Mr. Barry collected at considerable personal trouble. From the above handsome and substantial tokens of their appreciation and generosity, Mr. Grout and his family have every reason to feel grateful to, and proud of, the Lyn and New Dublin congregations.

SHANNONVILLE.—On Christmas eve, a very successful Christmas tree festival was held in connection with Trinity Church Sunday-school. The hall was well filled, although the evening was anything but favorable, there being a blinding snow storm all that day. The children certainly acquitted themselves in a way to give credit to Mr. Kemp, the Superintendent, and Miss Ella Appleby, the organist, as the time for preparation had been short. A number of recitations and musical pieces were rendered by the choir and others, but the success of the evening was the appearance of the Superintendent dressed in character as Santa Claus, and distributed the prizes and gifts to those present. It was indeed a joyful time, which all, both young and old, seemed to fully appreciate. During the distribution of gifts from the tree, our esteemed organist, Miss Ella Appleby, received a purse and twenty dollars from the Church members as a slight token of recognition of her services during the past year, after which the entertainment was brought to a close by singing the National Anthem.

TORONTO.

TORONTO.—*St. Alban's Cathedral.*—After careful consideration, the chapter of St. Alban's cathedral, Toronto, have purchased a site for the new church. The chapter have been fortunate in securing a plot of ground of four and one-half acres in a very desirable locality, one which is at present a field, but which before long will be surrounded by residences of a good class. The plot is made up of twenty-six lots, 200 feet by 643 feet, situated north of Bloor street, between Brunswick avenue and Bathurst street, and between Lowther avenue and Wells street. The price given is \$10,288, but the proprietors have given one-half of that sum as a donation, on condition that the See house, which is to be placed on the grounds, is erected within two years, and be of the value of \$10,000. Since that arrangement was made, the proprietors of the surrounding property, which has been named in honour of the cathedral, St. Alban's park, have offered the chapter a donation of \$2,000 towards the erection of the choir and chancel of the intended cathedral, provided that portion of the building is roofed within two years. The terms of the purchase are that the chapter are to pay down \$4,144, and to mortgage the northerly 393 feet of the block for the remaining \$1,000 payable in five annual instalments at six per cent. interest. There will thus be 250 feet by 300 feet clear of incumbrances. The cathedral will stand on the southerly part of this 250 feet, and front on Lowther square, 166 feet in width, which is to be laid out as a garden, and be under the control of the chapter. The See house will be to the north of the cathedral. The grounds are one mile and one-eighth, from Yonge street, three-quarters of a mile from St. Stephen's church, one mile from St. Thomas' church, and one mile from the Church of the Redeemer. It will thus be seen that when the district is settled there will be territory sufficient to give the cathedral a parish. This is the first practical step towards giving effect to a scheme which the Bishop of Toronto is extremely desirous of having carried out.

The land above described is somewhat remote from the centre of the city at present. We well remember the late Senator Brown, saying to us that a site close by the proposed cathedral would in twenty-five years be not far from the centre of Toronto, such confidence had he in the growth of the city, and in that direction. The old cathedral, St. James, and the new one St. Alban's, will be as far apart as Dan and Beersheba. The omen is a very hopeful one on many grounds, for St. James has been a terrible drag upon the Church in Toronto city and diocese.

St. Philip's Church.—During the Advent season a series of special services have been held on each Wednesday and Friday, at which addresses were delivered by the Revs. Archdeacon Boddy, J. Pearson, A. H. Baldwin, T. Motherwell, W. J. McKenzie E. Owen, and the rector, the Rev. J. F. Sweeny. On each Advent Sunday the rector also delivered a course of sermons on the Lord's Prayer. We were glad to find much interest taken in these interesting and edifying services showing, that the active work of the rector in the parish is bearing fruit. Meetings have also been held in connection with the C. E. T. S., the Young People's and the Ladies Aid Association, and the Mother's meeting and the Industrial School and Band of Hope. The idea of the rector evidently is to set all to work according to their gifts and opportunities, himself setting to all a stimulating example.

CHRISTMAS FESTIVAL.—*St. Philip's.*—At the Xmas festival of this parish, a Xmas ship, Clipper built, three mast, twenty-four feet long, "Santa Claus," was unloaded and the freight distributed to the rejoicing consignees. The ship was richly decorated with flags and lanterns. The handsome sum of \$100 was realized by the festival for the Building Fund.

Church of the Redeemer.—This church was much admired this week for its beautiful, seasonable adornments, consisting of the illuminated shields and banners with scriptural mottoes of a character to draw the mind towards the season and its teaching of the Incarnation. On Christmas Day a large number participated in early Holy Communion before and after morning service. A beautiful chair for the Chancel was received as a Xmas gift from the young people. On the 28th ult., the Bishop of Algoma preached.

CHILDREN'S FESTIVAL.—*St. George's Church.*—On the 28th ult., a very interesting and delightful service was held in this church for the children at which the music consisted of Carols and Xmas Anthems for the young. The Bishop of Algoma addressed the gathering, and recited the Lord's Prayer in the Indian tongue.

EXAMINATIONS.—*Trinity College.*—The following is the list issued of the places secured by the Divinity Students at the recent examinations: Class I.—C. O. Kemp, B. A.; E. A. Oliver, B. A.; J. M. Snowdon, R. Harris, C. B. Beck and S. D. Hague (sq), J. L. Lewis and J. F. Snowdon (sq). Class II.—F. E. Farncomb, B. A. Class III.—L. Smith. Conditioned in Greek Testament and Hebrew, C. Scadding; conditioned in Greek Testament and Church History, J. G. Hooper. Prize List.—Hebrew and Old Testament, E. A. Oliver, B. A.; Greek Testament, J. M. Snowden; Historical, Dogmatic, and Apologetic Theology, E. A. Oliver, B. A.

CARDIFF AND MONMOUTH MISSION.—Many of the settlers at Cheddar and Deel Lake were pleased with two entertainments given by the missionary in charge, who entertained the people for two hours with songs and recitations on the tenth and thirteenth of December. The entertainment in Deel Lake settlement was announced in one of the shanties with good result. The school house was filled with attentive hearers, and the clergyman was much encouraged that his feeble efforts to obtain money to purchase a Communion Service were appreciated. The receipts amounted to \$27. He thankfully acknowledges \$5 from a friend in Toronto; \$5 from Mrs. E. Moore, Nelson, Manitoba; \$5 from M., Ont., \$1 from a friend in Hamilton; \$1 from W. Cardiff; Mrs. Hervey, 50c.; J. Evans, 50c.; A. Southworth, 25c.; a friend, 25c.

WHITBY.—The Christmas contributions this year from All Saints' parish Church were just about double of those of any previous year. The Ladies of the congregation presented Mrs. Fidler with a purse of \$50 in gold. The offertory for the Rector amounted to \$75, and "Old Santa Claus" kindly sent four tons of coal, with a receipt, \$26, making in all \$151.

UPHILL MISSION.—The Rev. Henry Sottley desires to acknowledge, with many thanks, through the kindness of Mrs. O. Reilly, the gift of a beautiful Christmas tree, for the benefit of the Sunday-school children.

PORT HOPE.—*Trinity College School.*—At the recent Christmas examinations, the following boys obtained prizes for general proficiency in all the subjects taught in their respective Forms during the preceding term:—5th Form, H. H. Bedford Jones; 4th Form, W. H. White; 3rd Form, J. Mattocks; Upper 2nd Form, A. F. R. Martin, H. R. Peter; Lower 2nd Form, J. B. Wilson; Upper 1st Form, J. O. Fletcher; Lower 1st Form, A. M. Bethune. The following boys also were awarded Honorable mention for general proficiency, having obtained over sixty per cent of the total number of marks:—5th Form, J. G. Smith, A. C. M. Bedford Jones, W. M. Loucks, D. R. C. Martin; 4th Form, H. S. Cogdon, A. T. Kirkpatrick; 3rd Form, T. S. Farncomb, H. L. Broughall, J. P. Amy, K. H. Fessenden; Upper 2nd Form, G. M. Bedford Jones, D. P. Cottingham, W. H. Smith, D. L. M'Carthy; Lower 2nd Form, J. H. Ince, E. A. Mulligan, H. Y. Complin, G. Reid, W. B. Irwin; Upper 1st Form, M. B. McCarthy, D. S. McCarthy, J. G. Browne, E. C. Wragge, B. H. Ardagh, W. A. Courtney; W. C. R. Graham, E. C. Cattanaich, C. H. M. Cameron; Lower 1st Form, R. McLennan. We are glad to learn that the School continues to be very prosperous, and that during the long term just closed, it was entirely free from any sickness of a contagious or serious character. It will re-open after the Christmas holidays on Tuesday, the 13th of January.

NIAGARA.

LUTHER VILLAGE.—On Tuesday, December 30th, St. Alban's Sunday-school held their annual Christmas tree and entertainment in McLellan's Hall. At 5.50 p.m., the children assembled at the parsonage, where a bountiful supper was provided for them. After tea, all adjourned to the Church for full choral evensong by the children, which was very excellently and heartily rendered; the church being crowded to the doors. After service, the scholars marched to the Hall, headed by a processional banner. Entertainment opened by the children singing "Brightly gleams our banner," followed by a number of recitations, choruses, &c. After which Mr. B. Appley and Librarian proceeded to strip the large and well loaded tree. When all had received their presents, the children sang the carol "Christmas comes again," which was followed by a short address and benediction by the Rev. R. T. W. Webb, missionary in charge.

HAMILTON.—*Election of Mayor.*—The municipal contests of this season are outside our sphere. But we shall show no party bias whatever in offering, as we do very cordially, our congratulations to Mr. Mason on his re-election as Mayor of Hamilton by acclamation. The citizens of Hamilton seem to be as "level headed" as their Mayor, whose re-election without opposition does equal honor to electors and their choice.

HURON.

WALLACEBURG.—Sunday, Dec. 14., was a red letter day in the annals of the Church of England in this place. The occasion was the visit of Bishop Baldwin for the purpose of administering the Apostolic rite of Confirmation, in Holy Trinity Church. The Bishop was met at Chatham on Saturday and accompanied to our town by the Rev. H. A. Thomas, incumbent of the Church here. Arrived at our station, the Bishop was received by a deputation consisting of Messrs. Harvey, Morris and T. B. West, with whom, accompanied by Mr. Thomas, he was driven to Mr. Morris' residence. After tea an impromptu reception was held, and many citizens of different denominations, including the Rev. Mr. Smith and wife, and the Rev. Mr. Currie, enjoyed a few hours in social chat with the Bishop. On Sunday morning, at eleven o'clock, the usual morning services were conducted by Mr. Thomas, the lessons being read by the Bishop. Then followed the Ante-Communion service by the Bishop. The sermon by the Bishop was from the Book of Revelation iii. 20. "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." At half past two o'clock the Church was again crowded, so that even the chancel steps were filled. After the Litany service, led by the Incumbent, the Bishop addressed the candidates for Confirmation in his own inimitable and forcible manner. After this address the Confirmation service was proceeded with; all was very solemn and impressive, but especially so

was that part in which, with earnest invocation, the Bishop laid his hands upon the head of each of the twenty-one candidates. The service concluded in the usual manner. In the evening at seven o'clock a closely packed congregation again greeted the Bishop, who (after the usual evening prayer by Mr. Thomas) preached a sermon which has been characterized by persons long resident here, as the most powerful and most eloquent ever delivered in Trinity Church. The subject was "Nebuchadnezzar's Dream," as recorded in the 2nd chapter of Daniel. The musical portions of all three services were beautifully rendered by the choir, and want of space alone prevents us from giving the names of those who made the service of song worthy of their portions of the service, as well as worthy of the occasion.

Bishop Baldwin's most striking characteristics as a speaker, are: 1st, His terrible earnestness. He speaks as an ambassador upon whose message depends the life or death of those who receive or reject it; 2nd, The felicity and aptness of his illustrations—with many public speakers the body of the address seems intended to give a setting to some anecdote and incident, his are real illustrations, for they explain and throw lustre upon the subject; 3rd, and chiefly, his self abnegation.

Of the twenty-one candidates,—one had been educated as a Baptist, one as a Roman Catholic, two as Presbyterians, four as Methodists, and the remaining thirteen were sons and daughters of churchmen.

Christmas, the festival of the Nativity, was duly observed in all our churches, the congregations were unusually large, especially was this the case in St. Paul's, the Chapter House, and the Memorial Church. In St. Paul's there were two celebrations of the Holy Communion, at 8 a.m. and at the usual hour for morning service, and at both there was a large number of communicants. The Rector preached, and assisted by the Rev. E. N. English, of Hellmuth Ladies College, read the morning service, and administered the Sacrament. The organist and choir proved their right to be among "the first choirs in Canada." The Lord Bishop preached in the Chapter House.

BOTHWELL.—Rev. R. F. Dixon, Incumbent and missionary to the Moravian Indians, begs to acknowledge, with many thanks, the following additional subscriptions to St. Peter's Church, Moravian town. The Church is now free of debt, and as mall balance is in hand towards purchasing pews. Collected by Thos. Jennings, \$2; W. A. Young, \$2; John McKee, \$2; collected by R. v. Mr. Seaborne, \$5; G. H. Wilkes, \$5; John Fay, \$2. The following subscribed one dollar each:—Richard Neil, James Neil, Mrs. Drummond, Wm. Neil, John Fennell, Thos. Moyle, Mary Diehl, Robert Nicoll, S. Blackburn, C. J. Kingston, S. Gregg, C. McLeilan, John Duck, M. Jackson, E. McKenzie, Joseph Hook, J. Dunn, E. Backus, H. A. Patterson, L. Fox, Friend, W. J. Baker, Wm. Thistle, Eliza Moody, Henry Halderson, Thos. Irvin, Wm. Cornwall, S. Hill, F. J. Benuer, Anonymous, R. H. Ferguson, Richard Baker, R. Quinton. The following subscribed fifty cents:—Mrs. A. Neil, James Neil, James Simpson, Joseph Simpson, John Lewis, John Simpson, Mrs. E. Simpson, John Simpson, Sr., W. H. Simpson, Thos. Hodgins, "Farmer." J. J. Deacon and F. Feach twenty-five cents.

The Bishop of Huron in Dorchester.—His Lordship the Bishop, held confirmation services in St. Peter's Church, Dorchester Station, on Monday evening, Dec. 20, in St. John's Church, Harrisville on Tuesday, December 30, at 10.30 a.m., and in St. George's Church, Belmont, Dec., 30, at 3 p.m. Rev. C. Miles, incumbent of the mission.

LONDON WEST.—The Christmas tree festival of St. George's Sunday School, in St. George's Hall, London South, was a very pleasant affair. The Guild of St. George's, gave their aid to the Sunday School teachers to make it very successful, and they succeeded. In front of the platform stood the Christmas tree, a handsome pine, brought four miles for the occasion. It was nearly twelve feet high, and the branches extended nearly equal to the height. It was lighted up by wax tapers and was well laden with the fruit so prized by the young folk in the holidays. After the hymn "Onward Christian Soldiers," was sung by the school, and a brief address delivered by Rev. E. Newman, the presents were distributed by Mr. T. Kingsmill, dressed as Santa Claus. There were nearly 120 scholars present, and to every one gifts were given. After the prizes were distributed, Mr. Newman read an address to Mr. John Dyas, who for a number of years was Superintendent of the Sunday School, but who has for some weeks been laid up with illness. The address was signed by Mr. Newman, on behalf of

the teachers. Mr. Dyas was then presented with a handsome silver breakfast cruet, for which he briefly returned thanks.

Address.—We, the teachers of St. George's Sunday School, would at this auspicious season, beg to tender you our hearty thanks for the great and valuable interest you have always taken as the superintendent of this school, and are thankful that under your fostering care it has increased to such respectable attendance, and although owing to advanced years and sickness, which always attends our earthly pilgrimage, it is impossible for you to take the active part in the management of the school which you have hitherto done, we feel assured that in our endeavours to implant in the youthful mind the great and blessed truths of our Christian faith, we shall always have your prayers and Christian sympathy. And in token of our great respect for yourself personally, we beg to present for your kindly acceptance the accompanying gift. Signed, E. Newman, on behalf of the teachers of St. George's Church Sunday school.

RUPERTS LAND.

WINNIPEG.—Christmas was kept by our brother Churchmen in Winnipeg, in true churchlike style.

All Saints.—In All Saints' church the decorations are somewhat elaborate, and display refined taste in the conception and artistic skill in the execution of the designs. Choice exotics bedeck the altar and blend luxuriously with its white frontals, and crimson super-frontals. Evergreens and flowers ornament the pulpit and font, the former having crystal panels. Richly embroidered banners of brilliant colors make a gorgeous background in the rear of the chancel. The windows are ornamented with banners and evergreens, each having a beautifully embossed text in the centre. The effect is very beautiful. The services were choral and special music had been prepared. Canon Coombes preached the sermon. And there were two celebrations of Holy Communion. Sunday being Holy Innocents' Day, a special service for children and young persons, was held at 3 o'clock in the afternoon at this Church. The service consisted of well known Christmas hymns, and an address by the Rev. C. A. Lane. At the morning and evening services the music which gave so much pleasure on Christmas Day, was repeated.

Holy Trinity.—The decorations of Holy Trinity church, though not elaborate, are very pleasing. Rich evergreens cling about the pulpit and pillars in delightful contrast with the pearly walls and rich appointments of the new edifice. Across the east window there is an emblematic banner bearing the single word "Emanuel." The services consisted of the Holy Communion at 8.30 a.m., and the regular service at 11 o'clock, when the sermon was preached by the rector. The anthem, "Sing and Rejoice," was specially prepared for the occasion.

Christ Church.—The Christmas day services at Christ Church was largely attended yesterday by both members of the congregation and visitors, the latter no doubt being attracted by the pretty decorations and the fact of the service being full choral. The members of Christ Church have become famous for their decorative talent, and this year they were not in any danger of losing their reputation. The walls were adorned with texts prettily bordered with evergreens, running entirely round the church, the spaces between the windows being filled in with devices and banners. The chancel decorations were very effective. Over the porch were words wishing "Good will and peace to all men." The rector, the Rev. E. S. W. Pentreath, dispensed with the usual formal sermon, contenting himself with delivering a brief address. There was a first celebration of the Holy Communion at 8 a.m., which was quite plain, as usual, and without music. At 11 a.m., there was full choral service and a second celebration. A short Christmas eve service was given, at which there was, fair attendance.

A few of the young men of Christ Church revived the Ancient English custom of the "Waits" on Christmas Eve, which consists of going from house to house and singing Christmas carols. At 2 a.m., of Christmas morning, they went to the Rectory and sang Christmas hymns, afterwards proceeding to the houses of several of the parishioners.

St. George's.—The decorations of St. George's Church are of a very complete though simple character. Cedar is the article principally used, the effect being heightened by a profusion of red berries. The pulpit is adorned with wreaths, and the reading desk is very tastily decorated, a maltese cross draped

the front. On the east window a star has been worked with evergreens, and all the windows have been similarly decorated. Bands of evergreens are running along the wainscoting, while the walls are plentifully decorated with mottoes and banners. The incumbent, Rev. Canon O'Meara, officiated and preached a most interesting sermon, commemorative of the birth of our Saviour, taking for his text the words, "Because there was no room for them in the inn"—second chapter of St. Luke's Gospel, and the latter part of the 7th verse. The musical service showed unmistakable evidence of close application to practice of the several hymns, and the anthem, "Behold, I Bring You Good Tidings," by the choir, of which every member was present, was specially interesting. A large number remained for the Holy Communion.

The Cathedral.—At the St. John's Cathedral, the service was conducted by the Very Rev. the Dean, assisted by Canon Machray. The Holy Communion was administered, the Most Rev. the Metropolitan being the celebrant. Owing to the fact that the choir boys are away for their Christmas vacation, the choir was made up of ladies and gentlemen from the congregation, who kindly volunteered their services for the occasion. The sermon was preached by Rev. Canon Matheson, who took his text from the 1st chapter of St. John and the 14th verse: "And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." In addition to the above Presbyterians, Methodists and Congregationalists kept the grand festival, with appropriate sermons, chants and hymns. There was an excellent attendance at Grace Church, (Methodist) when a sermon suitable to the occasion was preached by Rev. E. A. Stafford, from the text: "Thanks be unto God for His unspeakable gift." The choir rendered a selection from "Redemption," and other appropriate hymns, such as "Come, the Long Expected Jesus," "It Came upon the Midnight Air," and "Angels from the Realms of Glory."

Rev. D. M. Gordon preached in Knox Church, a Christmas sermon. The choir gave special anthems, including "Christmas Morn" and "Gloria in Excelsis."

UNITED STATES.

PAROCHIAL MISSIONS.—*St. Paul's, Sacramento, California.*—On Sunday, November the 30th, the Bishop of Northern California opened a parochial mission in this parish. At eight o'clock he celebrated the Holy Communion, and at eleven o'clock preached an able sermon from St. Matthew xxi. 10, and afterwards commended the mission and the missionaries to the prayers of the people. Later he addressed the Sunday School, and again celebrated the divine mysteries on Monday morning. The missionaries were the Rev. Ernest E. Wood, of St. John's, Petaluma, and the Rev. Frederick W. Reed, of Christ Church, Sancelito. On Sunday evening the opening address explaining the object of the mission was delivered by the first named priest. On Monday and each day following there was a celebration of the Holy Communion at 9.30 a.m., with an address explanatory of some portion of the Ecclesiastical office. At 3 p.m., Litany, with addresses on the following subjects, viz: "Sunday School Education," "Missionary Work," "Parish Helpers," "The Mission and Position of Women," "Private Prayer and Devotion, and How to Read the Bible." At 7.30 p.m., after a short service, instructions were given on "the Holy Catholic Church," "the Incarnation," "the Holy Trinity," "the Atonement," "Holy Baptism," and "Holy Communion." On Sunday, December, 7th, there was a celebration, with address at 8 o'clock. At 11 a.m., Litany with a special sermon of encouragement, from the text, "We are made partakers of Christ, if we hold the beginnings of our confidence steadfastly to the end," Heb. iii. 14, followed by another celebration of the Eucharist, at which a large number communicated. At 3 p.m., a special service for children was held, opened and closed by processional and recessional, made very striking by the handsome banners of the Sunday School. Addresses were given by both the missionaries, and all felt that it was good to be there. At seven p.m. after evening prayer, and a sermon on "Heaven," memorial cards were given by the missionaries from the steps of the chancel to all those desirous of receiving them. This was an exceedingly bright and cheerful service, and many strangers were present. The mission actually closed on Monday, the eighth of December, by a celebration of the holy communion and a sermon upon Thanksgiving. The mission had been earnestly prepared for by the rector of the parish, and was well attended throughout, each day showing an increase over the preceding. It is felt that under God, much good will result from this the first parochial mission held in the State of California.

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.
N. T. LYON & CO.



MEMORIAL WINDOWS.

ART GLASS

and every description of
Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, *Manager.* W. WAKEFIELD. J. HARRISON.
P.O. BOX 753.

CLERGYMEN

Who have plain windows in their Churches, and desire to decorate them to resemble STAINED GLASS, and stand frost and heat, send sketch and size of windows to us for estimate. We have made a new lot of patterns for Church purposes. Any one can apply these goods, and we warrant them to stand ten years if our instructions are carried out. No more necessity for painting or frosting any window; if you cannot have fine goods, you can get what will answer the purpose and look as well. Clergymen have, in some cases, taken the matter in hand, and get different members of their flock to put in a Memorial Window, which can be done from \$4 up, with inscription according to sign. Write for particulars, and send size of your window.

SEARS & CO., 139 Church st., TORONTO.

H. & C. BLACHFORD,

—LEADING—

Boot and Shoe Merchants,

have on hand a large assortment of Ladies' Fine American Boots and Shoes, Misses' Fine American Boots and Slippers, Ladies' French Satin and Kid Slippers, Gent's. English Lace d Gaiter Boots, American Rubbers in great variety.

87 and 89 King Street East, TORONTO.

FIGURE and Ornamental MEMORIAL WINDOWS



AND GENERAL Church Glass.

Art Stained Glass

For Dwellings and Public Buildings

Our Designs are specially prepared and executed only in the very best manner.

ROBT. McCAUSLAND, A.R.C.A. English School Designer.

Jos. McCausland & Son, TORONTO, ONT. P.O. Box 892.

MATTHEWS BROS. & CO.,

93 Yonge Street, Toronto, Have now ready for inspection the largest and most beautiful variety of

CHRISTMAS CARDS

They ever had. In fact they are very much in advance of any previous year's stock.

WHOLESALE AND RETAIL.

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
Send for Circular, 59 Carmine St. N.Y.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1879.



ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity to

CHURCHES, DWELLINGS, Public Dwellings, &c., &c.

In the antique or modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Design and Estimates furnished on receipt of plan measurement.

R. LEWIS London, Ont

BLMYER MFG CO BELLS
Church, School, Fire-Alarm, Fine-tuned, low-priced, warranted. Catalogue with 100 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.
No duty on Church Bells.

THE BARNUM Wire & Iron Works

OF ONTARIO.

SUCCESSORS TO

THE E. T. BARNUM WIRE AND IRON WORKS IN CANADA.

F. S. ERANO, General Manager. G. GOUGH BOOTH, Secretary. GEO. A. EASON, Treasurer.



Manufacturer of WROUGHT IRON AND TUBULAR FENCES.

Special inducements to those ordering fences now, for spring delivery.

Works and offices WINDSOR, ONTARIO.

SOHO Ornamental Iron Works.



Fountains, Vases, Garden Chairs, and Lawn Ornaments of all kinds, also FENCING, CRESTING, FINIALS, &c, CHURCH PEW ENDS, ALTAR SCROLLS, GALLERY FRONTS, &c., Call on or write to

EASTCOTT & MERRILL,

29 Adelaide St., West, Toronto, Ont

\$50 Award is offered for a superior preparation for cleaning and preserving the teeth and imparting a healthy vigor to the gums, than CALLENDER'S ORALINE AND FAVORITE COMPOUND DENTIFRICE.

Enquire of your Chemist for it.

ESTABLISHED 1886. S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises, ---C.T. Wellesley and Ontario Streets, Toronto.

BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION

The very high t order of workmanship and tone quality always guaranteed!

JONES & WILLIS, Church Furniture

MANUFACTURERS

Art Workers in

Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET, LONDON, W.O.

Opposite the British Museum, AND EDMUND ST., BIRMINGHAM, ENGLAND.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON

94 and 96 Bay Street,

CHURCH GLASS IN EVERY STYLE

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE GASALIERS AND BRACKETS.

A Full Assortment of

GLOBES AND SMOKE BELLS.

91 King St, West (Romaine Buildings).

RITCHIE & CO.

C. P. LENNOX, DENTIST, Yonge St. Arcade, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth-\$4.00

My gold fillings are unsurpassed by anyde viald in Canada; are registered and warranted for ten years.

McSHANE BELL FOUNDRY
Manufacture those celebrated CHIMES and BELLS for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free. Address HENRY McSHANE & CO Baltimore, Md., U.S.A.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogues mailed free.

Clinton H. Meneely Bell Company TROY, N.Y.

MENEELY BELL FOUNDRY
Favorably known to the public since 1858. Church, Chapel, School, Fire Alarm and other bells - also Chimes and Peals. Meneely & Co., West Troy, N.Y.

McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Town Clocks, &c., &c. Prices and catalogues sent free. Address H. McSHANE & Co., Baltimore, Md

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANOUZEN & TIFT, Cincinnati, O.

THE LADIES OF THE CHURCH EMBROIDERY GUILD RECEIVE ORDERS FOR ALL KINDS OF CHURCH EMBROIDERY. Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Aims Bags, Altar, Frontals Desk and Doors Hangings, etc., etc. Apply to the PRESIDENT 175 Gerrard Street East, Toronto

TEMPLES.

BY REV. I. MAY.

I have heard of a Temple of glory,
Not needing the moon or the sun;
And there, when Eternity's hoary,
The true life is only begun;
And the River of Life, and its story,
For ever and ever go on.

Of Solomon's Temple so stately,
A mountain of snow and of gold!
And wonder awakes in me greatly
As oft as the story is told
Of its turrets and columns, ornately
Ascending from Salem of old.

But the Eagle in fury descended,—
The plowshare has lifted the sod
Where the tribes of the chosen ones bended
Their heads to the presence of God:
The salt has been sown, and has blended
In soil the Emmanuel trod.

And is there no temple, (no altar),
Still lifting its head to the skies?
No burst of the anthem and psalter?
—No odours of incense to rise?
No penitent accents that falter
And tremble in true sacrifice?

Yes.—Over the Range and the River
The heralds of *Jesus* have flown,
The captives of Death to deliver
In every climate and zone;
And the Earth, to her bountiful Giver
Is studded with temples of stone.

But, grander than these in their splendour,
A temple more marvellous shows;
Which *Jesus* the holy, the tender,
Inhabits,—communing with those
Who sweep it, and keep it, and render
It sweet with the scent of the Rose.

O marvel, all marvels transcending,
That God in this temple should dwell!
Its vessels and treasures defending
Against the marauders of hell!
—And shall I then weary of tending
And cleansing and keeping it well?

Ah! dust am I, only, and ashes!—
Some other, with whip and with cord,
Must give the defilers the lashes
That banish the pilfering horde;
And fill all the place with the flashes
That beam from the face of the Lord.

REASON IN THE HORSE.

A blind horse wandered into the river near the National Road bridge, in Indianapolis, Indiana, recently, and getting beyond his depth, swam around in a circle in his efforts to find his way out. His distress attracted the attention of a horse near by on the bank, who instantly went to his assistance.

He first went to the water's edge and attempted to direct the blind horse by neighing, but finding this proceeding ineffectual, he boldly took to the water and swam out to his relief. After swimming around with him for nearly a quarter of an hour, he finally got the blind horse to understand his good intentions and in what direction the land lay, and the two horses came to the shore side by side, amid the cheers of upwards of one hundred persons who were interested spectators of the scene.

IN MEMORIAM.

THE REV. J. A. ASTON, M. A., [LATE] VICAR OF ST. JOHN'S, DEPTFORD.

Into the rest of God—
While sorrowing earth her cypress garland weaves!
How hast thou entered!—Crown'd with harvest sheaves

So richly won!

Earth mourns her faithful dead;—
Unbent with age, and wrestling with earth's toil,
Yet is there won a glorious victor's meed
Of holy spoil.

Champion for good and right—
Full nobly hast thou stood in holy strife,
A "Standard bearer" for the Name of God,
Breaking the "Bread of Life."

What hungry souls have fed
From out thy board!—And strengthened for the fight,
Are wielding valiantly the Spirit's sword
In holy might.

Wreathing around the Cross
Thy every offering of faith and love,
Thy mightiest strength drawn from the Fount above,
Counting all else but loss.

And thus from out death's night,
What holy memories wreath around thy tomb!
In pure and fadeless light.

Now at the Heavenly call,
Up to that solemn feast of holiest love—
How hast thou vanished from the earth away—
Meet for the rest above!

M. R. WARD, in *The Fireside News*.

THOUGHTS FOR CHILDREN ON THE INNOCENTS' DAY.

This is surely above all days in the Church's year the children's day; for on it we think of those sinless little ones slain by cruel King Herod because he was angry that the wise men had not come back to tell him where they had found the Holy Child. He knew that Child would grow one day into a Man, and he feared to have his kingdom taken from him. But now how was he to find the Infant Jesus? He had hoped for help from the wise men, but they had listened to the warnings of God in a dream, and had "departed into their own country another way."—Of course, Herod would not think of looking for the Royal Child in the bare and rough inn at Bethlehem. No! the only way to prevent this Child from ever doing him mischief was to send forth an order that all the children in Bethlehem and its neighbourhood from two years and under should be put to death. Then surely he could not fail in his most wicked, cruel purpose, for our Lord would come amongst the children of that age. But again, in the night, when men sleep and dream, a way for the Child Jesus' safety was to be shown by an Angel of God to Joseph, the carpenter, the earthly father of our Lord. These are the Angel's words, told to us in the second chapter of St. Matthew: "Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him." So Joseph hastened to obey the command, and that very night he and the Virgin Mother took their Holy Child into Egypt, there to remain till Herod's death. And the other children were killed, torn from their homes and mothers. We do not quite know how many were murdered; different writers give different accounts. Perhaps it would not be too much to say about twenty children were sacrificed.

Does it make you very sad to read this story? Sadder still the poor mothers must have felt to see their darlings carried off to be slain, only to satisfy the wicked king. Yet "the Child he sought alone went free."

But the Holy Innocents' Day should give us also happy thoughts. Why are they called Innocents? Because they were too young to know sin and its dreadful power, and unknowingly "gave up" for Jesus, as one of your well-known hymns says, "their infant life." Indeed, they suffered, though not in will. Pure and stainless, "they are without fault before the throne of God." And the Lord Jesus, "Who lived for them a sadder death to see," loved these first-fruits of His Church on earth.

"He raised them in His holy arms,
He blessed them from the world and all its harms;
Heirs though they were of sin and shame,
He blessed them in His own and in His Father's name."

And our hymns to-day are full of thankfulness for the Holy Innocents, also for the little ones who through all the ages since have been called by Jesus.

"Glory to Thee for all
The ransomed infant band,
Who since that hour have heard Thy call,
And reached the quiet land.

"O that our hearts within,
Like theirs, were pure and bright;
O that, as free from deeds of sin,
We shrank not from Thy sight."

Yes, we must all, His children, try to destroy what is wrong and sinful in us, "so that strengthened by His grace, by the innocency of our lives and constancy of our faith even unto death, we may glorify His Holy Name."

Some of you know what it is to have lost a little brother or sister, and the lonely feeling for long after, the blank space never to be filled up. How strange and sad no longer to have the care of the baby. And you may forget sometimes for a minute, and think you must hear the familiar laugh or cry, and you go straight to the cradle. It may be still in its usual place, but empty now. No more will the little one lie in it you loved so well. No more will the baby-smile welcome you, nor will the loving little hands be stretched out to you again. Then, as all the sadness of your loss comes back to you, you feel that the trial is almost too great for you. How often tears will fall; and how weary the daily work seems, no longer brightened with nursing and playing with baby. And your father and mother too are very sad; life is just now very dark and dreary for you all. Yet the child or children for whom you are grieving are amongst

"The children bright,
With their harps of gold and their raiment white,
As they follow their Shepherd with loving eyes
Through the beautiful valleys of Paradise."

They are happy, so very happy. Will not it make you happier to think of them! Sorrow has come to you, but it can never reach them in that "Home of peace and joy."

"No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there."

There are some very beautiful lines on little children dying, called "Going Home," perhaps you would like to read some of them.

"They are going—only going—
Out of pain and into bliss:
Out of sad and sinful weakness
Into perfect holiness.
Snowy brows—no care shall shade them,
Bright eyes—tears shall never dim,
Rosy lips—no time shall fade them;
Jesus called them unto Him."

"Little hearts for ever stainless,—
Little hands as pure as they,—
Little feet by Angels guided,
Never a forbidden way!
They are going—ever going—
Leaving many a lovely spot;
But 'tis Jesus who has called them—
Suffer and forbid them not."

And then when you go to church, the services and hymns will seem to have more meaning now for you. When you hear the Gospel read in the Baptismal Service, you can think of your loved ones safe for ever in the arms of Jesus, who once said, "Suffer the little children to come unto Me;" and just before the cross is signed on the forehead of the newly-baptized child, and the Priest says, "We receive this child into the congregation of Christ's flock," your thoughts will go to that little one so lately received into Christ's Church, and now one of the lambs in His fold for ever. You can trust your treasures with Him who is the friend for little children, "Who never changes, and whose love can never die." Learn to look forward and long for the home where they have gone, and one day you may join them, all trials and troubles over—no more parting there.

"It is a holy, happy place,
Without a sorrow, pain, or care;
There you may see the Saviour's face,
Who loves to take good children there."

ELEANOR in *Penny Post*.

SHELburne AND DUNDALK MISSION

VOL. I.

MONTHLY PAPER—JAN., 1885.

No. 7.

REV. HENRY GRATTAN MOORE, B.D.

MISSIONARY IN CHARGE.

CHURCH OFFICERS.

St. Paul's, Shelburne.—Churchwardens, R. A. Riky G. Timbury. Sidesmen, W. Collins, W. F. Young. Delegate to Synod, F. H. Thompson. S. S. Superintendent, E. Berwick. Librarian, W. F. Young. Organists, Mrs. Galbraith, Mrs. Moore and Miss Dunbar.

St. James', Dundalk.—Churchwardens, E. G. Lucas, F. Messrole. Sunday School Superintendent, Thos. Laking. Organist, Miss Lamon.

CHURCH SERVICES.

St. PAUL'S, SHELburne.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 8 p.m. Evensong 7 p.m. Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service.

Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

St. JAMES', DUNDALK.—Sunday School at 2 p.m., Evensong at 8 p.m.

CALENDAR FOR JAN. AND FEBRUARY 1885.

Jan. 4th 2nd Sunday after Christmas, Holy Communion in St. Paul's
5th Church service in G. Delany's house, Corbetton, at 7 p.m.
7th Service in Orange Hall, 12th Line Proton, at 7 p.m.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

(Published under authority of the Sunday School Committee of the Toronto Diocese.)

Compiled from W. S. Smith's work on Genesis and other writers.

JANUARY 11TH, 1885.

Vol. IV. 1st Sunday after Epiphany. No. 6.

BIBLE LESSON. "Paradise Held." Genesis ii. 8, 25

We saw in our last lesson how God appointed one day in seven for holy rest and worship, the day when we should, in a special manner, remember our higher hopes and destinies. It should remind us of the Sabbath Rest of Heaven, which shall be like God's own primal rest, full of satisfaction and joy.

To-day our subject consists of a picture of primal blessedness. Man as made by God was good and beautiful, and he was happy until he disobeyed God. The catechetical lesson for this day, on the third duty of the Christian covenant, *obedience*, chimes in well with our subject, for to day we think of Adam and Eve as good and happy because obedient; this was their test. How they stood it we shall see. The Lord Jesus Christ obeyed his earthly parents, and calls for a loving obedience from all His followers, see St. John xiv, 15.

(1) *Adam's Home*, verse 8. In a beautiful well watered, fruitful country called Eden, which means delight. We do not know exactly where Eden was situated, but the most probable conjecture is that it lay somewhere in the region now watered by the Euphrates and the Tigris, which is the same as Hiddekel, between Arabia and Innia. Somewhere in Eden 'the delightful land,' was a garden specially prepared by God, stocked with the choicest of fruit trees, in the perfection of beauty and fruitfulness; in this garden, called Paradise, God placed the man whom He had formed. Adam was not formed in Paradise, but placed there afterwards, a further proof of his Maker's loving care for him. We may observe how our

Jan. 9th Evening prayer in St. Paul's, 7.30 p.m., Choir practice 8 p.m.
11th 1st Sunday after Epiphany
16th Evening prayer in St. Paul's, 7.30 p.m., Choir practice 8 p.m.
18th 2nd Sunday after Epiphany, H. Com. at 8 a.m.
21st St. Paul's Sunday school anniversary and Christmas tree.
23rd Evening prayer, a choir practice.
25th 3rd Sunday after Epiphany, and St. Paul's Day, Holy Communion at St. James, Dundalk.
27th Service at River view.
28th Meeting of St. Paul's S. S. Teachers at parsonage at 8 p.m.
29th Service at Melancthon at 7 p.m.
30th Evening prayer, a choir practice.
Feb. 1st Septagesima Sunday, Sermons in Shelburne and Dundalk, by Rev. H. Wylis for Mission Board, Holy Communion in St. Paul's, Shelburne.
Feb. 3rd Service at H. Johnstone's, Tristioige, at 7 p.m.
5th Service at G. Delany's Corbetton.
6th Evening prayer, Choir practice.
8th Sexagesima Sunday.

FOREIGN MISSIONS

We desire to call the attention of church people, to the very important circular on the subject of Foreign Missions, signed by all the Bishops, and which was read in all churches on Sunday last, such a letter coming from such high authority, must have great weight with all earnest Christians. We hope, there-

fore that as Sunday January 11th is the day appointed by the Bishops, for collections for Foreign Missions, that our congregations will give liberally to this good cause.

DIOCESE OF HURON—HOME MISSION FUND.

The Rev. H. Wylie, at Clarksburg, will preach on behalf of this fund in Shelburne and Dundalk, on Sunday, Feb 1st.

We would remind the members of the Church that this Mission has been, and is at present, largely assisted by this fund. It is at present heavily in debt, and unless church people give much more liberally to its support, the Bishop cannot open new missions and even old grants may have to be withdrawn, and thus the church will be impeded in her work. Thus Dundalk should be formed into a separate mission, but this cannot be done, until this Mission Fund is lifted out of debt.

SUNDAY SCHOOL.

The monthly meeting of St. Paul's School teachers was held at the parsonage, Shelburne, Dec 31st.

The next meeting will be held on Wednesday evening, Jan. 28.

It has been decided to hold the Sunday School anniversary and Christmas tree on January 21st, on which occasion it is expected that the "Peaked Sisters," from San Francisco, will favour us with a visit—we expect a large attendance of our friends.

The Rev. H. G. Moore begs to thank Mrs. Wm. Jelly, and Messrs Berwick & Co., for kind Christmas gifts.

Lord uses the word Paradise as expressing the resting-place of the souls of God's people after death, St. Luke xxiii. 43.

Near the centre of the garden grew two particular trees, verse 9. 'The tree of life,' of which man could partake when he pleased, and as long as he continued to eat of it, he preserved his immortality. 'The tree of knowledge,' of which he was forbidden to eat, and which was a test of his faith and love.

(2) *Adam's Work*, verse 15. Twofold, to cultivate and to keep the garden. Work is not a curse, but a blessing; work was an addition to his pleasures. Before the Fall, man obtained an abundant return for his labour. Angels do work for God, Ps. ciii. 20, 21. God, in whose image we are formed, is the great Worker, St. John v. 17, and, whether it be in earth or heaven, we are meant for service, Rev. vii. 15. God means every one of us to do some work for Him, and as we see the first thing required of Adam was diligence. But why to keep or guard it? This implies watchfulness, and possibility of danger, and there may be a hint of dangers against which our first parents needed to be on their guard, verse 16. This was God's covenant with Adam, it consisted of a precept to be obeyed, with the reward of life for obedience, and the punishment of death threatened for disobedience, verse 17. Here was the test of his obedience, and here we see the inflexible law "the wages of sin is death," Rom. vi., 23.

Adam's Wife.—Adam was made first, and then in a wonderful way God made woman out of man. Adam had given names to all the beasts and fowls, verse 19-20, he saw that each had its mate, but none fit companions for him. Man was not made to live alone in the world, verse 18, the natural powers and faculties of the soul, language and understanding of speech, the operations of love and friendship, all these required the presence of a companion for their use, God therefore gave him a help, one like himself with whom he could speak and consult. God made Eve, and gave her to Adam, to be the mother of the human

race. Here we see what a holy thing marriage is; and how it is a union which God means to be sacred, and happy, verse 24, is quoted by our Lord in St. Mat. xix., 4, 6, as the words of the Creator, Himself. How different the world would be if all accepted them as such.

Let this lesson teach us that as God placed Adam and Eve in Paradise, and gave them duties to perform, and as their happiness depended on their obedience; so He places us where we are. He gives us a position to occupy, talents to trade with, work to be done. He gives us homes, father and mother, brothers and sisters. Let us each try and make our home as much like the garden of Eden as possible, Eph. iv., 31, 32.

A charge to keep I have,

A God to glory;

A never-dying soul to save,

And fit it for the sky.

FAITH.

A lad stood on the roof of a very high building, when his foot slipped, and he fell. In falling he caught by a rope, and hung suspended in mid-air, where he could sustain himself but a short time. At this moment a powerful man rushed out of the house, and standing beneath him with extended arms, called out, "Let go of the rope; I will catch you." The boy hesitated a moment, and then, quitting his hold, dropped easily and safely into the arms of his deliverer.

THE simple inherit folly; but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous.—Prov. xv. 18, 19.

WHAT a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal.—John Howe.

Childrens' Department.

THE LITTLE BOOTBLACK'S QUESTION.

One Monday morning not so very long ago the ministers in a certain Atlantic city met, as their custom was, to compare their Sunday's work.

"The most notable event with me," said Mr. M—" was the advent of Esq. Pond at our last evening's meeting. You all know him as our most prominent criminal lawyer and as an avowed unbeliever.—He listened very attentively to all that was said, and I felt that something had brought him to a consciousness that he had a heart. When I invited any one who had a burden to share it with the Christians present, he said:

"Yesterday morning, as I started for the station to take an early train, I paused near the depot at the stand of a bright-faced little bootblack whom I often patronize. As he finished shining the first boot he rested his hand upon his brush, and, looking very earnestly up into my face, said:

"Do you love God, sir?" "I had never been asked that question before, and, although I am not often puzzled, I was at that time having no idea what to say; but I managed to ask what difference that made to him.

"A good deal, sir," replied the little fellow. "If you love Him, you will be acquainted enough with Him to ask Him that He will find a decent tenement for mother and me. We will have to leave Long Alley some time the next week; the old hive where we live is to be torn down, and rent is high for a feller in my business, and I am in a good deal of a fix, for I don't know what to do, granny is so lame that she can't do anything. Yesterday I heard a man, who was talking to another man while I was giving him a shine, saying that God would do anything for anybody that loved Him. I've thought about it all night, and I came out uncommon early this morning bent upon asking every one who stopped until I found some one who did love Him, and so dared to ask."

"You will have to wait for another customer," I said, "but don't give it up. Keep asking, for in a city with as many churches as there are here some one must love God."

"I gave the little fellow a dollar and made all haste for my train; but, although I sped swiftly away across the country, I was not able to get away from the child's strange question. I wondered why I did not love God; I had heard what he had done for me, and although I have the name of being an infidel, I have not given thought enough to such matters to claim even that title. I felt mortified that I did not know the Lord well enough to teach the little fellow the way to

go to Him for himself. The question, "Do you love God, sir?" would not let me sleep last night; it took me to church to-day and has brought me in here this evening. Can anything be done for me?"

"Strange, Strange!" said the minister who was sitting on the opposite side of the round table. "for I had an almost similar experience at my last evening's meeting, only mine was a young business man, and the question had stimulated him to seek and find."

"I had the bright faced little bootblack himself," said a grey haired domine, exultantly. "He came first on Saturday evening. A good brother had brought him in, who had found him weeping and quite discouraged because he could find no one who would admit that they loved God. The testimonies in the evening were evidently a delightful revelation to him. He came again last night with a clean face and hands and neatly combed hair. After listening for some time, he said, 'I think I have found it out—I believe I feel acquainted enough with God now to ask Him myself.' And he did so in the most touching and quaint little prayer of faith I ever listened to. The prayer was answered, too; for the lame grandmother was moved this morning to a better tenement, and the happy little bootblack declares his intention of telling his experience and asking his vuestion, 'Do you love God?' as part compensation for what has been done for him by the glorified Redeemer, whose great sacrifice even the poor little bootblack could understand."

DAISY LAMSON'S MONEY-BOX.

Daisy had a tin-box given her at Christmas, and she said she was going to use it for her missionary money. She said that the missionaries were to have a part of all the money she got. So every once in a while some money, a penny or a threepenny piece, and even once or twice a shilling, went into the box. It was to be kept closed for a year.

On Christmas night, a year after she had got the box, her father opened it for her and counted the money. There was five shillings and ninepence halfpenny, which was a good deal for a little girl to save who did not have much money given to her.

"Oh, I am so glad!" she said. "This will be my Christmas present to the heathen."

It made her happy to give, and she gave what was her own.

Will you not imitate her example? Give what is your own, and give gladly. K.

NO HARM IN IT.—No harm can come from using Hagar's Pectoral Balsam; as a remedy for throat, bronchial and lung complaints it is always reliable and positively safe.

ONE HUNDRED AND THIRTEEN MILES OF ORGANS.—In numbering the organs of their manufacture, Mason & Hamlin have reached No. 150,000. Arranged in a line these would reach one hundred and thirteen miles, or would fence the railroad on one side from the Grand Central Station in New York, to within twenty miles of Springfield, Mass. Not only does this show the great popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the greatest success.

We understand that the Mason & Hamlin Company's new Upright Piano is now commanding a large sale, and is in every way, up to the standard of their unrivalled organs. We predict a large success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrest-pin system.—Boston Journal

THE BEST YET.—The best blood cleanser known to medical science is Burdock Blood Bitters. It purifies the blood of all foul humors and gives strength to the weak.

THE FORCES STRENGTHENED.—The vital forces are strengthened and the entire system renovated and built up by Burdock Blood Bitters. It acts on the bowels, liver, kidneys and blood.

CANADIAN BREEDER & AGRICULTURAL REVIEW

THE ONLY WEEKLY. THE BEST OF ITS CLASS. LARGEST CIRCULATION. SEE OPINIONS OF THE PRESS. \$2.00 PER ANNUM.

TORONTO, CANADA

APPROVED BY PRESS AND PUBLIC. LOCAL AGENTS WANTED. LIBERAL COMMISSIONS.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

MISS DALTON

Invites inspection of her new and fashionable stock of Paris and London

HATS, BONNETS, FLOWERS, FEATHERS and FANCY GOODS.

Mantle making, Ball and Dinner Dresses, specialties.

207 Yonge Street, Toronto.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St. N. Y.

Agents wanted. \$5 a Day made selling our New HOUSEHOLD ARTICLES and PLATFORM FAMILY SCALE. Weighs up to 25 lbs. Price \$1.50. Homeopathic Scale Co. Toronto, Ont.

\$72 A WEEK, \$12 a day at home easily made. Cash Daily. Only Free. Address: "Lure & Co., Augusta, Me."

ROYAL BAKING POWDER Absolutely Pure



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. L. P. FRINK, 551 Pearl St., N. Y.

Established 1857.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL

Burlington Route.

CHICAGO BURLINGTON & QUINCY R.R.

GOING WEST.

ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS, Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West. Shortest Line to KANSAS CITY, and all points in the South-West.

TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South West, including the Mountains of COLORADO, the Valley of the Yosemite, the CITY OF MEXICO, and all points in the Mexican Republic.

HOME-SEEKERS should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory. It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.

I. J. POTTER, Vice-Pres. and Gen. Manager. PERCEVAL LOWELL, Gen. Pass. Ag't Chicago. JNO. Q. A. BEAN, Gen. Eastern Ag't, 47 Broadway, New York, and 306 Washington St., Boston.

An Old Soldier's EXPERIENCE.

"Calvert, Texas,
May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.

J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

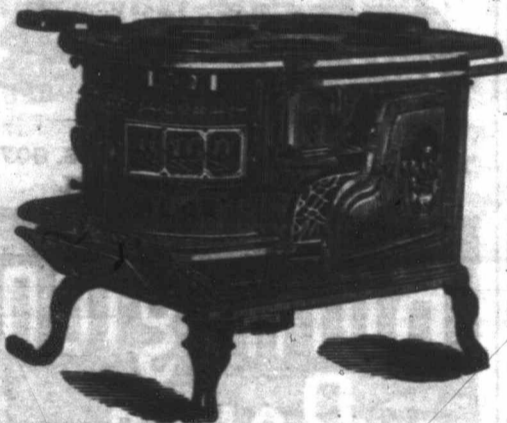
PROGRESS

The rapid advance of our city fully manifested in the improvement of House Appliances.

MOSES'

Combination Stove.

A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE.



Can be used with either wood or coal; works the same as an ordinary self-feeder. No loss of time and labor in lighting fire. It forms a circular fire pot, and a continuous fire may be kept up.

F. MOSES.

Sole Inventor and Manufacturer,
301 Yonge Street, Toronto.

IMPORTANT REDUCTION IN THE PRICE OF

VASELINE

(PETROLEUM JELLY.)

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS.

- Hon. Alex. Mackenzie, M.P., ex-Prime Minister of Canada, President.
- Hon. Alex. Morris, M.P.F., Vice-President.
- John L. Blaikie, Esq., Pres. Can. Landed Credit Co., Vice-President.
- Hon. G. W. Allen, Senator.
- Hon. R. Thibaudeau, Senator, Montreal.
- Hon. D. A. Macdonald, Ex-Lieutenant-Governor of Ontario.
- Andrew Robertson, Esq., President Montreal Harbor Trust.
- L. W. Smith, D.C.L., President Building and Loan Association.
- W. R. Meredith, Q.C., M.P.P., London.
- H. S. Strathy, Esq., Cashier Federal Bank.
- John Morison, Esq., Governor British Am. Fire Assur. Co.
- E. A. Meredith, Esq., L.L.D., Vice-Prest. Toronto Trusts Corporation.
- H. H. Cook, Esq., M.P.F.
- A. H. Campbell, Esq., President British Can. Loan & Investment Co.
- D. Macrae, Esq., Manufacturer, Guelph.
- E. Garney, Jun., Esq., Director Federal Bank of Canada.
- Wm. Bell, Esq., Organ Manufacturer, Guelph.
- John N. Lake, Esq., Broker and Financial Agent.
- Edward Galley, Esq., Capitalist.
- B. B. Hughes, Esq., Messrs. Hughes Bros., Wholesale Merchants.
- James Thornburn, Esq., M.D., Medical Director.
- James Scott, Esq., Merchant; Director Dominion Bank.
- Wm. Gordon, Esq., Toronto.
- Robert Jaffray, Esq., Merchant.
- W. McCabe, Esq., L.L.B., F.I.A., Managing Director.

MISS BURNETT,

French Millinery, Dress and Mantle
MAKING, FANCY GOODS.

FLOWERS AND FEATHERS.

95 YONGE ST., TORONTO.

PATENTS

For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions, bounty, back pay and honorable discharges procured. NEW LAWS. Send stamp for instructions. E. H. GELSTON, & CO. Attorneys, Box 73 Washington, D. C.

PUBLISHERS' AGENTS.

In order to facilitate the transaction of business with our advertising customers we have arranged with Edwin Allen & Bro., Advertising Agents, Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents. All communications in relation to advertising should be addressed to them.

How to TREAT WEAK LUNGS.—Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hacyard's Pectoral Balsam for coughs, colds, and bronchial troubles.

One Ounce bottles reduced from 15 cents to 10 cents.
Two Ounce bottles reduced from 25 cents to 15 cents.
Five Ounce bottles reduced from 50 cents to 25 cents.
The public must not accept any but original goods bottled by us, as the imitations are worthless.
Ghesbrough Manufacturing Co., New York.

PATENTS

Hand-Book FREE.
R. S. & A. P. LACEY,
Patent Att'ys. Washington, D. C.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison.

ORGANS
American Organ been found equal to them. Our HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$25 to the best instrument which it is possible to construct from reeds, at \$500 or more. Illustrated catalogues, 48 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

PIANOS
MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)



FREEMAN'S WORM POWDERS.

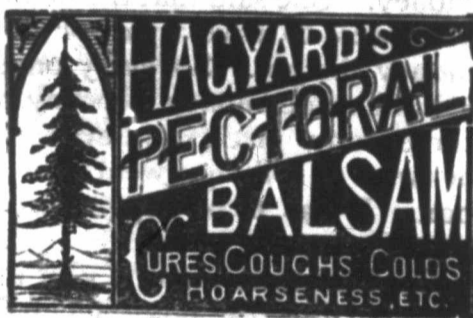
Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.



Used by the Chief Mechanician of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railwaymen. They are recognized for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COM-PANY'S exclusive Agents (leading jewelers,) who give a Full Warranty. \$5 to \$20 per day at home. Samples worth \$5 free. Address: BRINSON & Co., Portland, Me.



HILL'S MANUAL!

THE WORLD'S GREAT BOOK OF SOCIAL and BUSINESS FORMS, has already reached the enormous sale of 310,000 COPIES in the U. S. and Canada. THE 37th EDITION—just out of press; contains (in addition to the vast amount of information, useful to everybody in every country,) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. AGENTS Wanted EVERYWHERE. Send stamp for information and terms, and mention this paper. Address: BAIRD & DILLON, Publishers, Lakeside Building, Chicago, Ill., U. S. A. Ask any Book Agent for HILL'S MANUAL.

WEST END HARDWARE HOUSE,

313 Queen Street West,
TORONTO.

Builders' and General HARDWARE

Cutlery, Plated Goods,
GARDEN TOOLS
Glass, Paints, Oils, &c.

JOHN L. BIRD.

Telephone Communication.

An Unrivalled List.

The Steinway Piano,
The Chickering Piano,
the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World
Special rates to Clergymen and Sunday Schools.
Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.
Montreal:—NORDHEIMER'S HALL

Branches:
OTTAWA, LONDON, HAMILTON

COMPELLED TO YIELD.—Obstinate skin diseases, humors of the blood, eruptions and old sores are cured by Burdock Blood Bitters, which purify and regulate all the secretions.

"HEAP'S PATENT" DRY EARTH OR ASHES CLOSET COMPANY'S (LIMITED)

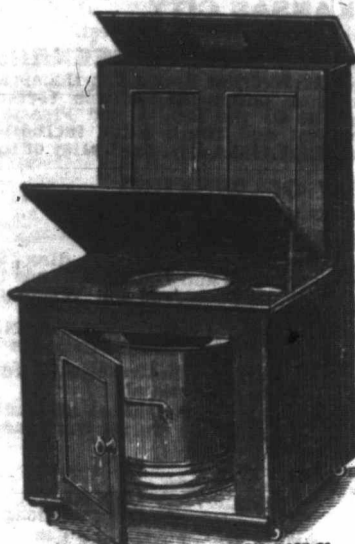
INODOROUS CLOSETS AND COMMODOES.

THE BEST IN THE WORLD.
15,000 IN USE.

THIRTEEN PRIZE MEDALS.

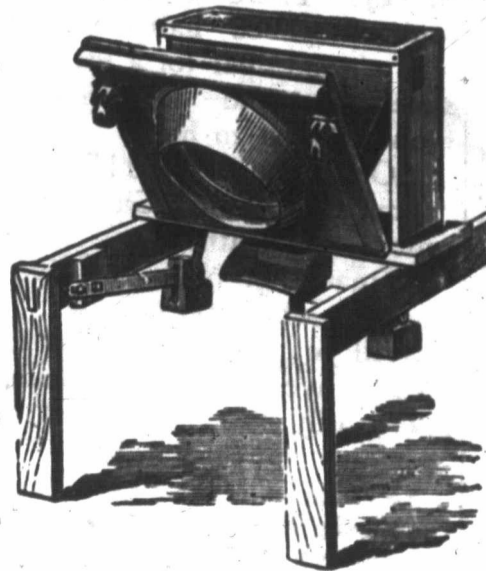
BY THEIR USE YOU INSURE
HEALTH & CLEANLINESS.

MANUFACTORY, OWEN SOUND, ONT.



Pull-up Handle Commode.

These Closets can be fitted up indoors, or out, being perfectly innocuous.



Self-Acting Apparatus.

Coal and Wood at lowest Rates!

I WILL FOR ONE WEEK DELIVER WOOD AT THE FOLLOWING LOW PRICES:

Best Hard Wood, Beech and Maple, dry or green, long	\$5.00	per cord
Do. Do. Do. cut & split do.	6.50	Do.
2nd class Do. Do. Do. dry long.	4.00	Do.
Pine wood long	4.00	Do.
Slabs Do.	3.50	Do.

BEST SCRANTON COAL, ALL SIZES.

Orders left at office corner Bathurst and Front Streets, Yonge street Wharf 51 King-street East, 390 Yonge-street, and 534 Queen-street West will receive prompt attention

P. BURNS.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

ELIAS ROGERS & CO.,

MINERS AND SHIPPERS,

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD.

OFFICES:

HEAD OFFICE—20 King Street W.,
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.

YARDS:

Corner Princess and Esplanade Street.
Niagara-street, Corner Douro-street.
Fuel Association, Esplanade-street,
near Berkeley-stre e

FALL GOODS! FALL GOODS!

Just received, a full line of

WORSTED, NAPS, MELTON AND BEAVER CLOTHS

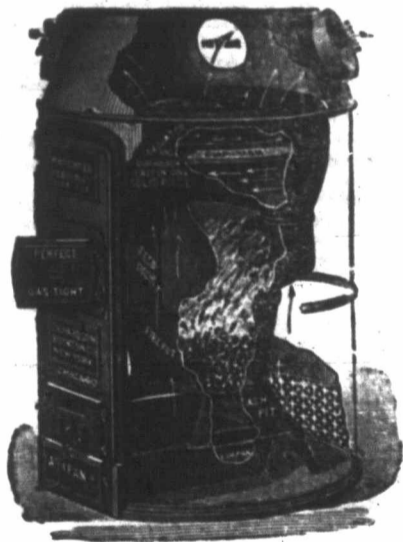
Suitable for

FALL SUITS—A Fine Line of Goods.

Gentlemen desiring a Stylish Fall Suit at a low price should give me a call.

A. MACDONALD'S,
355 YONGE STREET, OPPOSITE ELM.

THE RICHARDSON & BOYNTON CO'S GURNEY'S
New Perfect "Gas Tight" "NEW HARRIS"
Hot Air Furnaces. Hot Air Furnaces.



THREE SIZES FOR COAL.



SEVEN SIZES FOR COAL AND WOOD

PORTABLE AND STATIONARY. PORTABLE and STATIONARY.
The Most Powerful, Economical and Durable Hot Air Furnaces
made for warming Churches, Schools, Public Buildings and Private
Houses.

THE E. & C. GURNEY CO., (Limited)

HAMILTON, ONT.,

SOLE MANUFACTURERS IN THE DOMINION OF CANADA.

CHILDS' CATARRH

Treatment For

And Diseases of the
HEAD, THROAT & LUNGS!
Can be taken at home. No case
incurable when our questions
are properly answered. Write
for circulars, testimonials, etc.,
REV. T. P. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

By "New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 3 Eras of pioneer progress (1) Alleghenies to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New. 100 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains. Covers western progress. Outsell everything. 5 large editions called for in 7 months. 743 octavo pages. Price, \$2.75. Send for terms, illustrated description, "Extracts from agents reports etc." N. D. THOMPSON & CO., Publishers, St. Louis, or N. Y. City.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. FRINK, 651 Pearl Street, N. Y.



IT LEADS ALL. GEORGIA

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, AYER'S SARSAPARILLA will dislodge it and expel it from your system.

For constitutional or scrofulous Catarrh, CATARRH AYER'S SARSAPARILLA is the true remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

"Hutto, Tex., Sept. 28, 1882. ULCEROUS SORES my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results. Yours truly, B. F. JOHNSON."

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; \$1, six bottles for \$5.

PENSIONS

for Soldiers Widows Parents Children. Any disease, wound, injury or death on titles. Increases bounties; back pay; discharge procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. N. W. FITZGERALD & Co., Pension Attorneys, Washington, D.C.

HARRIS
To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

GET A MODEL PRESS.

Price, complete with Type, \$25. \$5 to \$20 and up. Print Cards, Circulars, Labels, Tracts, everything for Business, Schools, Churches, &c. It is very durable and rapid, and so simple that any boy can work it and earn hundreds of dollars a year. \$2000 sold. Send 3 cent stamp for Page Catalogue, with gorgeous floral card and other work done on a Model Press. J. W. Daughaday & Co., Mfrs. 721 Chestnut St. Philadelphia.

OPIUM

Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

GOLD

For \$50. you'll get prepaid, 3 books and a box full of goods that will bring you in more cash at once, without capital, than any thing you ever saw. Honest fact. Only reliable matrimonial paper, etc.; 1 yr., 50c. 300 return letter envelopes, 50c. Scarce goods. Books and Photos, 3 samples and circulars, 10c. L. J. Clark, Wiscovy, Minn.

AGENTS! Send for E. B. TREAT'S

new books including HEAVEN, HOME and poetry; by 400 best authors 150,000 sold. Elegantly ill. \$2.75. Send \$1 for outfit. Also 5000 Curiosities of the Bible, \$1.75. By Mail. E. B. TREAT, 757 Broadway, N. Y.

\$66 a week in your own town. Terms and \$1 outfit free. Address H. HALLETT & Co. Portland, Maine.

Readings and Recitations!

100 CHOICE SELECTIONS
No. 22 NOW READY.

This number is uniform with the Series, and contains another HUNDRED splendid Devotions and Readings, combining Sentiment, Oratory, Pathos, Humor, Fun. Price, 30c., mailed free. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants something new to recite should get the whole set. Club rates and full list of contents free. F. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. J. D. HENRY, P. O. Box 127, Buffalo, N. Y.

GEORGIA LANDS.

Lands in Southern Georgia, the finest climate and healthiest spot in the United States, only thirty miles from Florida line; pure air, good water, no malaria; good health the year round.

These lands produce enormously cattle range all winter without cost. These lands are now open and for sale to settlers at prices from

\$1 to \$4 per Acre.

Crops can be put in the first year; here grows the Fig, Pear, Peach, Upland Rice, Grape, Cotton, Sugar Cane, Corn, Oats, Tobacco, Irish Potatoes, Pea Nuts, Barley, Rye, Artichokes, Indigo, Buckwheat, Strawberry, Mulberry, Pomegranate, Quince, Broom Corn, &c., &c. The profits on many of the above will reach \$50 to \$200 per acre; the great Savannah R. R. runs through the centre of these lands.

Will send Circulars and Map of Georgia for 25 cents in Canada stamps.

100,000 Acres to Select from.

ADDRESS,

J. M. STIGER,

Glenmore, Georgia, U.S.

OR,

W. S. GARRISON,

Cedar Falls, Iowa, U.S.

N. P. CHANEY & CO.

230 King St. E., TORONTO,

Feather and Mattress Renovators and dealers in all kinds of

FEATHERS, NEW FEATHER BEDS, PILLOWS, MATTRESSES AND SPRING BEDS.

Furniture overhauled.

Agents. \$100 to \$200 per month making our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

FLORIDA Illustrated Contains 94 Imperial size COLORED views filled with best of Florida Scenery. The handsomest work of the kind published. Large growing and different sections of the State. Per mail postage free on receipt of 50c. postal note. Address ASHMEAD BROS., Jacksonville, Fla.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Philadelphia, Pa.

PATENTS PROCURED

Also Trade Marks, etc. Send model and sketch, will examine and report if patentable. Many years practice. Pamphlet free. E. H. GELTON, & Co., Attorneys, Washington, D. C.

NAVAL BATTLES OF THE WORLD

By EDWARD SHIPPEN, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only \$2. It sells everywhere. AGENTS make \$100.00 per month. Address J. C. McCurdy & Co., Philadelphia, Pa.

HOLBROOK & MOLLINGTON,

ARCHITECTURAL SCULPTORS

Sole Agents for Maw & Co's and Minton & Co's Artistic and Plain Tiles for Cabinets Hearths, Floors, Etc.

No 91 Adelaide St. W. - - - Toronto
William Holbrook. W. Curfoot Mollington.

AGENTS WANTED for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. NATIONAL PUBLISHING Co., Phila., Pa.

HENDERSON, MULLIN & CO.,

136 Yonge St. and 12 & 14 Adelaide St. West,
TORONTO.

Be glad to tender their thanks to their numerous customers, both in the city and country, for their very liberal support during the season which is just past. When the time for general house cleaning comes round again, we hope to see an increased patronage.

We now call your attention to the following facts. We can do your house painting for you; we can paint your Rooms to match your Papers, or we can fresco your rooms in the very latest style of Art. We can hang your Wall Paper; we can calamine your walls and ceilings; we can paint your walls and ceilings; we can tell you which is fashionable and which is not fashionable.

Why can we do all the above better than any other house in the trade? because we have had over twenty years' of practical experience, as well as a natural taste for such work; because we keep the best workmen in the market.

We respectfully ask the Ladies and Housekeepers of Toronto and throughout the country to give us a trial.

**Church Work and Church Decorations a Specialty either in Fresco or Paper,
or both.**

SEE OUR WINDOW SHADES!!

HENDERSON, MULLIN & CO.,
136 Yonge Street, Toronto.

BRITISH AMERICAN BUSINESS COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

It is endorsed by the leading Bankers and Merchants of Canada.

Its graduates are always in demand, over 50 of last year's students are now occupying positions of trust.

It has the finest suite of rooms in Canada.

Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST
C. ODEA,
SECRETARY.

CHURCH SCHOOL FOR BOYS,

TORONTO.

Board and Tuition, private or otherwise, delicate or backward youths.

For terms apply to
RICHARD HARRISON, M.A.,
227 Jameson Ave.
Parkdale.

HOLY TRINITY SCHOOL,

LONDON ONT.

PATRON.—The Right Rev. The Lord Bishop of Huron.

VISITORS.—The Very Rev. The Dean of Huron, The Ven. Archdeacon Marsh, M.A.

RECTOR.—Rev. T. O. Connell, B.D.

The object of the School, as contemplated by its promoters, is to provide a thorough, liberal, and practical education, based upon sound religious principles, as the only solid foundation for the right foundation of character. These principles are inculcated directly, by a systematic course of Bible Lessons, and indirectly by the force of example.

Subjects of Regn. Instruction:—English, French, German, Latin and Greek languages, Arithmetic and Mensuration, Euclid and Algebra, Ancient and Modern History, Geography, physical and political, Drawing and Printing, Book-keeping, Commercial forms and Correspondence, Physical Science and Chemistry, Music.

Applications for admission to be made to Rev. T. O. Connell, The Western University, or to C. Turner, Esq., C.M., 250 Picadilly Street, London, Ont.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

SEPTEMBER 3rd, 1883,

Piano, Organ, Singing, Harmony
and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto.

MR. SPARHAM SHELDRAKE'S

Preparatory School for Boys.

A limited number of pupils of from eight to fourteen years of age received. The usual English course, Classics, Mathematics and French, with the comforts and training of a private family.

Address:—"THE GROVE,"
Lakefield, Ontario.

TRINITY COLLEGE SCHOOL,

PORT HOPE.

LENT TERM

WILL BEGIN ON

TUESDAY, JAN. 13th, 1885.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.,
HEAD MASTER.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

PATRONESS.—E. K. H. PRINCESS LOUISE, Founder and President, the Right Rev. Bishop.

HELLMUTH, D.D., D.C.L., French spoken in the College. Music a Specialty.

W. WAUGH LAUDER, Esq., gold medalist, (and pupil of Abbe Lanté, Director.

Painting a specialty, J. R. Seavey, Artist, of Europe an Schools of Art, Director.

Full Diploma Course in Literature, Music & Art.

40 scholarships of the value of from \$25 to \$100 annually offered for competition, 13 of which are open for competition at the September entrance examinations.

Riding School in connection with the College.

TERMS FOR SCHOOL YEAR.—Board, Laundry and Tuition, including the whole English Course, Ancient and Modern Languages and Calligraphy, from \$250 to \$300. Music and painting extra.

For large illustrated circular, address the Rev. E. N. English, M.A. Principal.

Next Term opens September 18th.

HAWTHORNE VILLA,

BRAMPTON.

The Misses Gilbert will, D.V. re-open their Boarding School for young ladies, Jan. 13th, 1885.

Instruction given in English, Vocal and Instrumental Music, Languages, Calligraphy, Drawing and Painting in Colored Crayon, Water Colors, and Oils.

Terms, which begin with date of entrance, made known on application.

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents, to pay postage &c. WARREN MANUFACTURING CO. 9 Warren St. N. Y.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

The building has been lately renovated, and refitted throughout.

SCHOOL TERMS.—Michaelmas—From first Wednesday in September to November 2. Christmas—November 10 to February 10, with Vacation from December 22 to January 12. Lent—February 11 to April 21. Trinity—April 22 to June 20. Candidates are received and prepared for the Examination in the Course of study for women at the University of Trinity College. New pupils can be admitted, 2nd September.

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

"The Best Practical Art Magazine"

Is The Art Amateur, Monthly, with 32 to 60 large pages of working designs (with instructions), illustrations, and advice on decorative and victorial art, HOME DECORATION AND FURNISHING. (Expert Advice Free) Instruction in China, Oil and Water-color Painting, Crayons, Carving, Engraving, Etching, &c.

Ecclesiastical, South Kensington, and other Art Needlework Designs, and Hints for Church Decoration.

Colored Designs and other New Features for 1885.

\$4 a year; 35c. a copy. Specimen 25c. Mention Bazar.

Montague Marks, Publisher, 23 Union Square, N. Y.

HOMOEOPATHIC PHARMACY

394 Yonge Street, Toronto,

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist.

ONTARIO

Steam Dye Works,

306 YONGE STREET,

THOMAS SQUIRE,

Proprietor

N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.



International and Colonial Exhibitions.
ANTWERP IN 1885—LONDON IN 1886.

It is the intention to have a Canadian representation at the INTERNATIONAL EXHIBITION at Antwerp, commencing in May, 1885, and also at the COLONIAL and INDIAN EXHIBITION in London in 1884.

The Government will defray the cost of freight in conveying Canadian Exhibits to Antwerp, and from Antwerp to London, and also of returning them to Canada in the event of their not being sold.

All Exhibits for Antwerp should be ready for shipment not later than the first week in March next.

These Exhibitions, it is believed, will afford favorable opportunity for making known the natural capabilities, and manufacturing and industrial progress of the Dominion.

Circulars and forms containing more particular information may be obtained by letter (post free) addressed to the Department of Agriculture, Ottawa.

By order,
JOHN LOWE,
Secy., Dept. of Agric.

Department of Agriculture,
Ottawa, December 19th, 1884.

GRAND CENTRAL Livery Stables,

11 & 13 Queen St. E.

First-class Coaches and Cabs, with drivers in livery at moderate rates.

W. H. STONE.

Telephone.
N. B.—Undertaking establishment
aus next 187 Yonge St., TORONTO.

CHRISTMAS

AND

New Year's Cards,
AT WHOLESALE PRICES.

A large assortment from all the best English, German and American makers.

We call special attention to our assorted packets, as under:

50 cent packets containing 24 Christmas and New Year's Cards, or either, 50 cents mail free; \$1.00 packets containing 50 assorted Cards, \$1.00 mail free; \$2.00 packets containing 120 Cards all sorts and sizes, post free \$2.00.

CLOUGHER BROS., BOOKSELLERS,
27 King West TORONTO.